D. Laing

GEO. CHALMERS ESQ.
F.R.S.S.A.

D. Laing

GEO. CHALMERS ESQ.
F.R.S.S.A.

C. 37. b. 20.

This is the only work known to have been printed by Ruban in Edinburgh. It is very rare.

CHRISTES TESTAMENT vnfolded:

OR,

...eauen Godlie and learned SERMONS, on our LORDS ſeauen laſt words, ſpoken on the Croſſe.

By M. A[rchibald] SYMSON, Miniſter of the GOSPEL at Dalkeith.

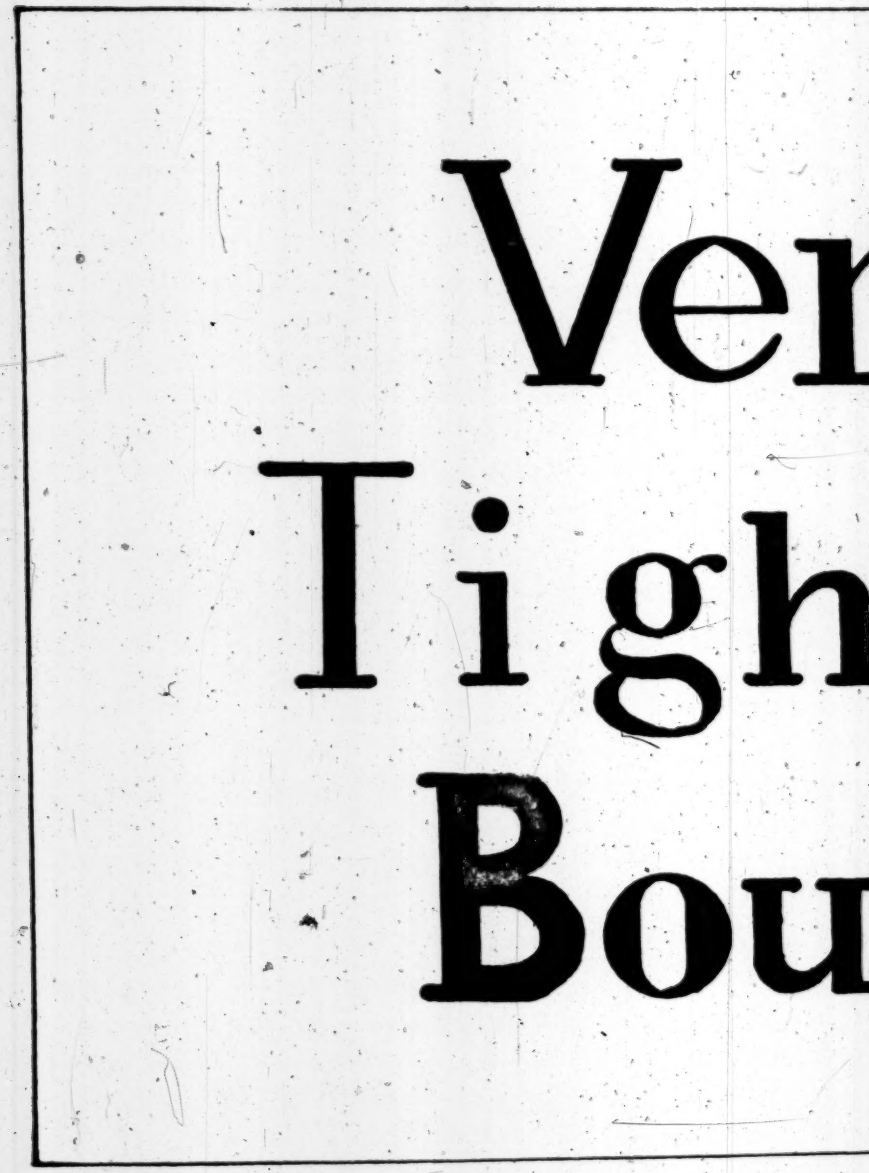
...nted at EDINBVRGH, by EDWARD ...BAN: dwelling at the Cowgate Port, at the ſigne of A B C. 1620.

WITH LICENCE.

BRITISH MUSEUM

TO THE RIGHT CHRISTIAN, Noble, and vertuous LADIE, ANNA, *COVNTESSE* of *Morton*, *&c.*

MADAM, this little Treatiſe, of the ſeauen laſt wordes which our LORD ſpake on the Croſſe, can find no fitter place to reſt in, than vnder the ſhaddow of your Ladiſhips protection: Firſt, becauſe they were bred in DALKEITH, the chiefe Seat of your reſidence: *Hic*


Ver
Tigh
Bou

ry
ntly
und

parta est, hic maneat res: Let it rest heere, where it was bred and borne. Next, because your Ladiship was a diligent and reuerend hearer of these Sermons. But aboue all, as the Apostle commendeth
2.*Tim.*1.5 *Timothie* from the vnfained fayth which was in his Grand-mother *Lois*, and in his Mother *Eunice*, and also in himselfe: So my Lord, your Husband, and your L. are both descended of those Noble and Christian Houses, *MARSHALL* and *MORTON*; whose Progenitours haue beene professours and maintainers of the Gospel these three Generations, without Apostasie: and your selues (praysed bee God) doe continue in the same Trueth, and therein doe traine vp your Children. And to speake the trueth, that is the greatest Nobilitie whereof any great Personage may boast, and wherein they may rejoyce, that they are nobilitate with the knowledge of *IESVS CHRIST*; without the which all carnall Prerogatiues are nothing but drosse, and godlinesse bee solide Golde, incorruptible and of great
*Psal.*82.6 test price. Albeit such bee called Gods, yet let them remember they shall die as

Men,

Men, and are not exeemed in the common fatalitie of death from the meaneſt ſort of people.

Then, if ye deſire to die the death of the Righteous, wherein yee differ from the greateſt ſort of people, at whome ſhall yee learne better to die well, than at our bleſſed *GOD* and *SAVIOVR CHRIST IESVS*? who in theſe ſeauen words, which hee vttered laſt vpon the Croſſe, declareth vnto vs his meditations & reſolutions, anent his Father, his Mother, his Enemies, his Client the penitent Thiefe: & himſelfe, anent his Battels, ſpirituall & temporal, and anent his Triumphs, both ouer his owne and our enemies, which in theſe ſeauen ſentences are all moſt liuely expreſſed vnto vs. I recommende them, therefore, to your L. as ſeauen moſt precious Iewels, which our *SAVIOVR* left to all Chriſtian ſoules, to comfort them in the houre of death. Theſe being laide vp in your Heart, are able to aſſwadge all the troubles and temptations which may aſſault your conſcience in the houre of your extremitie. Reade them, therefore, MADAM, & haue them as a Chaine

about your Necke, and as a Treaſure in your Heart. *Philip*, the King of *Macedon*, cauſed daylie this voyce to bee proclaimed by a Childe at his Doore, *Memento mori*, *Remember to die*. Let this bee your *Memento*. I wiſh at GOD, that it may bee comfortable to your L.; for whoſe temporall and eternall felicitie I ſhall pray daylie to him who firſt ſpake theſe ſeauen words, that he would multiply the ſeauen-fold graces of his Spirit vpon your Husband, your ſelfe, and your hopefull Poſteritie. And in ſo doing, while I liue, I vow to liue

Your L. ſeruant,

A. SYMSON.

TO THE READER,

I Know, gentle and wiſe Reader, that many, both auncient and moderne Diuines, haue handeled this ſubject of the ſeauen laſt words, haue expreſſed Honey out of theſe Combes, and haue drawne Water from theſe ſeauen Fountaines, to refreſh wearie and thirſtie ſoules: yet the former did not terrifie the latter: & why ſhould the trauels of ſome one or two mooue others to ſurceaſe from farther labours, ſince all that come may draw & drinke at the ſame Fountaine? It was forbid-

den in the Lawe, that any man ſhould gather the increaſe of his Fielde ſo narrowly as to leaue nothing for the after-gatherers. There a prohibition is neceſſarie, becauſe one may gather all: not ſo here; for the Field of the Lords Harueſt is aboundantly ſufficient for all: yea, the gleaning of many hath ſurpaſſed the Harueſts of former reapers. Albeit ſome haue offered their Golde and Silke to the worke of the Tabernacle, yet the Goats haire of others is not to bee refuſed. I proteſt, it is duetie, and not deſire of prayſe, that hath mooued mee to put foorth this little Booke to the view of the World: Duetie (I ſay) firſt, to my LORD, whome I am obliged to ſerue, not onely with heart and tongue, in meditating and preaching; but with hand alſo in writing: thus putting my Talent to my Maſters vttermoſt profit. Next, to that Noble Lady my Patron, and my whole Flocke, who haue extorted from me this Memoriall of my long ſeruice amongſt them. And daily awayting on death my ſelfe, how could I bee better comforted than by reuiſing ouer

againe these comforts wherwith I haue comforted others against that last enemie. I pray GOD to worke in thine hart & mine a Sympathie with CHRIST IESVS, to be wounded with him, and to be comforted with him, and dresse and prepare vs, that at our death wee may die in him, as wee liued with him; that CHRIST in life and death may bee to vs aduantage. Receiue then this Goat haire, to the building of the Sanctuarie: and if GOD after bestow Golde vpon me, it shall bee thine also.

Farewell.

A. Symson.

IN COMMENDATION *of this Booke,* TO THE READER.

INTO the little Volume of this Booke,
With Heart and Eye who narrowlie will looke,
Shall plainly see great mysteries vnfolded,
Of faythfull Soules, joyfull to bee beholded.
Of Samsons Riddle heere is th'vndoubted trueth;
Seauen Honey-combes come from the dying mouth
Of Iudah's Lyon, distilling Nectar sweete,
To sweeten all the griefs of hearts contreet. (sure,
Heere spring and flow, from CHRIST our Rocke most
Seauen siluer Streames of Life, as Chrystall, pure:
Yea, and the Candlesticke of Golde here gleams,
With his seaue Lamps more bright than Phœbus beames.

Then

Then thou that haſt an hunger-ſtarued ſprite,
Come here, come eate thy fill of Honey ſweete.
All yee that be defyl'd with ſinne, come waſh you:
Yee that doe thirſt for righteouſneſſe, refreſh you.
Waſh and bee cleane; drinke all, and quench your drouth,
With theſe pure Streames, which glide from IESVS mouth.
And yee that Darkneſſe haue, and loue the Light,
Come, light your Candles at theſe Lampes ſo bright;
That through Deaths Dungeon they may you conuoy,
Vnto that endleſſe Light of Heauenly Ioy.

M. I. ADAMSON.

BRITISH
5 AP 80
MUSEUM

THE FIRST WORD,

LVKE XXIII. VERS. 34.

Then sayd IESVS, Father, forgiue them; for they know not what they doe.

AFter that our Sauiour was apprehended in the Garden, and in the night examined before the Ecclesiastical Iudge, and earlie in the morning before the Deputie, they spædilie hasten his execution: God in the meane time hastening our saluation. And now comming to Golgatha, hee was nayled to the Crosse, at the thirde houre of the day, and did hang till the ninth houre, when he died. *Marke 15. 22.*

In

In the meane time hee vttereth these seauen sentences, which perfectly comprise his whole estate: For the number of seauen in the Scriptures is called a number of perfection, as seauen Dayes, seauen Angels, seauen Lamps, &c. So I dare affirme, that in these seauen wordes may bee learned all the duelies which a man oweth to God, or man, or to himselfe: and howe euerie Christian should dresse himselfe for death, that our death may bee the more comfortable to others, and the more profitable to our selues.

Seauen, the number of perfection.

A perfect Testament.

His pangues hinder not his resolution.

Wee see first, notwithstanding that he is in the torture demeaned on the Crosse, yet the vehemencie of his pangues hindereth not his perfect resolution and remembrance of mankind, both friendes and enemies. Therefore, since hee did keepe vs in memorie in the middes of his pangues, will hee, or can hee, forget vs in his Kingdome?

Violent death, not accursed, is sanctified.

Nert, ye must not thinke that violent deathes are accursed, or that they who die so, die an euill death; seeing oftentimes that those who die so, die most resolutely, patiently, and constantly, and better

better than those who die in their Beds. The Theefe which was executed with Christ, he died well, and his repentance hath voted out the remembrance of his former sinnes. Naboth died a violent death, yet an innocent, & his memoriall is honourable. Saint Steuen not onely died most innocently, but a Martyr most gloriously. But our Lord Jesus not onely died well with the first, innocently with the next, a Martyr with the third, but aboue all offered λυτρον, the price of our redemption, a perfect Sacrifice, to pacifie Gods iustice. It was said, Cursed is hee that hangeth on a Tree: but hee sanctified that curse, and became to vs a blessing. Then these violent deathes are not to bee euill thought of, prouiding they bee sanctified. But as the scarlet colour is more precious than any other, so is the blood of Martyrs precious in the eyes of the Lord. But he dieth an euill death who dieth in his Bed, and not in God. Blessed are the dead that die in the Lord.

Luke 23. 40

1. *King.* 21 13

Act. 7. 58

Similitude.

Reuel. 14. 13

And last, I marke in generall, that he doeth vtter his mind so resolutely at his last breath, that as a man were going

He speakes perfectly to his end.

to

to another countrey, speaking his mind, albeit hee was in extreame pangues: hee hath his tongue to his end. Wee should pray to God, to giue vs so perfect memorie, speach and resolution, that at our departure others that beholde vs may reape comfort by our death. Moses and Iaakob died so, as though they were going to their Bed, and worshipped.

Gen. 49. 33. Deut. 34. 5

The diuision of the Seauen Words.

The persons contained in the legacie.

THe persons contained in this legacie, are, 1. His Father: to him hee prayeth thrise in these seauen words. 2. His Mother: her hee recommendeth to Iohn. 3. His enemies: for them hee prayeth. 4. His Client: to him hee promiseth Paradise. 5. Himselfe: first in his temptations: Corporall, I thirst: Spirituall, My God, my God, why hast thou forsaken mee? Next in his victorie and triumph, It is finished. And, Into thine hands I commend my spirit.

Hee

Hée beginneth at his Father by prayer: for there is no Armour at that time but prayer. We should pray continually, but especially in our last assault, then we should bée most vrgent and ardent. Knocke all thy dayes at the gate of Heauen; but double thy knockes at thine entrie, when thou art hard by the dore of death.

Prayer the best Armour in life and death.

The first of his wordes, is a prayer to his Father, for his aduersaries, whome he putteth in the first place, as his chiefe care; yea, before his Mother, and himselfe: for that was the worke of his calling, to die for sinnes: as high Priest, therefore, hée doeth that first, whereby wée are greatly comforted: For if hée had vs in so singular memorie while we were enemies; what? will hée not remember vs now, when wée are reconciled vnto him?

He preferreth his enemies to himselfe.

Rom. 6. 9. 10

Next, héere is a great, and his first, conquest vpon the Crosse, that hée subdueth his own affection, that when presentlie they are putting their bloodie hands on his sacred flesh: when they are putting him to death, then he is praying for their life and saluation. Christ for-

Christ conqueroth his affection.

to another countrey, speaking his mind, albeit hee was in extreame pangues: hee hath his tongue to his end. Wee should pray to God, to giue vs so perfect memorie, speach and resolution, that at our departure others that behelde vs may reape comfort by our death. Moses and Iaakob died so, as though they were going to their Bed, and worshipped.

Gen. 49. 33.

Deut. 34. 5

The diuision of the Seauen Words.

The persons contained in the legacie.

THe persons contained in this legacie, are, 1. His Father: to him hee prayeth thrise in these seauen words. 2. His Mother: her hee recommendeth to Iohn. 3. His enemies: for them hee prayeth. 4. His Client: to him hee promiseth Paradise. 5. Himselfe: first in his temptations: Corporall, I thirst: Spirituall, My God, my God, why hast thou forsaken mee? Next in his victorie and triumph, It is finished. And, Into thine hands I commend my spirit.

Hee

Hée beginneth at his Father by prayer: for there is no Armour at that time but prayer. We should pray continually, but especially in our last assault, then we should bée most vrgent and ardent. Knocke all thy dayes at the gate of Heauen; but double thy knockes at thine entrie, when thou art hard by the doore of death.

Prayer the best Armour in life and death.

The first of his wordes, is a prayer to his Father, for his aduersaries, whome he putteth in the first place, as his chiefe care; yea, before his Mother, and himselfe: for that was the worke of his calling, to die for sinnes: as high Priest, therefore, hée doeth that first, whereby wée are greatly comforted: For if hée had vs in so singular memorie while we were enemies; what? will hée not remember vs now, when wée are reconciled vnto him?

He preferreth his enemies to himselfe.

Rom. 6. 9. 10

Next, héere is a great, and his first, conquest vpon the Crosse, that hé subdueth his own affection, that when presentlie they are putting their bloodie hands on his sacred flesh: when they are putting him to death, then he is praying for their life and saluation. Christ forgiueth

Christ conquereth his affection.

giueth the fault in the verie action: and where time might weare out of memorie our injuries, hee when they are fresh and greene hee forgiueth them: wherein hee is a perfect patterne of patience, and pardon. As hee taught vs by his worde to forgiue our enemies, nowe hee practiseth his doctrine by his owne example. It is an harder matter to ouer-come our wrath, than a walled Citie: but especiallie against injuries that are presentlie done vnto vs.

Cicero commendeth Iulius Cæsar in his face, that he could forget nothing but injuries, and that hee had made great conquest to the Romane Empire: but his chiefe conquest was, that he had conquered himselfe, and his affections.

Pro marcell.

Saint Augustine sayeth that this his speach, *Aut dixit ut magnus laudator, aut ut magnus adulator: si laudator, quid ipse fuerat: si adulator, quid fieri debuisset.* That is, Hee spake it of the Emperour, either as a great prayser, or as a great flatterer: if a prayser, hee tolde what hee was: if a flatterer, what hee should haue beene.

August. de civit. Dei.

So our Sauiour is a moste perfect patterne of pardon, farre aboue Iulius

Cæsar:

Cæsar: who when they were euen piercing him with Nayles, buffetting, and spitting on him, nodding their heads, yet hee is praying for them, pardoning and crauing pardon for them.

Let vs learne by this example, to forgiue all injuries done vnto vs. But manie take exception by this, that they will forgiue when they die, as our Lord did. He forgaue in his life, and taught vs also to doe so, that the more readilie and easilie hee might forgiue at his death. But when thou keepest thine anger all thy life, and feedest vpon the secrete desire of reuenge, what maruell is it that thou canst finde no disposition of pardoning at the houre of thy death? comming rather vpon necessitie, than willingnesse. In signe whereof manie, who being neare death, called for their foes, and forgaue them: after hauing returned to their health, returned to their accostumed malice. Seldome late repentance is true. Agree with thine aduersarie while thou art in the waye, (sayeth our Sauiour) when yee haue time and good occasion. Knowe yee at what time the Lord may come, and call

Forgiuenes not to bee deferred til our death.

for you? What if yee be found by him carrying a merciles heart toward your enemie? Therefore, aboue all things, let vs not defer our reconciliation with our foes. Let vs subdue our deuilish desire of reuenge, commit our quarrell to the Lord, and bee disposed to be at one with our enemie, that our gift may be accepted which wee offer on the Altar. O the admirable height of Christs loue! to the top whereof no man can climbe. O the deepnesse thereof! which no man can plumbe to the bottome. O the length and breadth thereof! passing the reach of all vnderstanding. Our blessed Lord being pressed with such infinit burdens of pangues, yet they are not able to quench the fire of his loue towards his enemies. And thus much water cannot quench his loue, neither can the flowdes drowne it. Tribulations, griefs, crosses, and all troubles, which were layde on him, and went ouer him as riuers of waters, yet were they not able to quench his loue. And the same loue was in the holy Martyr Saint Steuen, when hee was burdened with a showr of stones, hee burnt in loue, and cryed,

The excesse of Christes loue.

Cant. 8. 7.

Act. 7. 60.

LORD,

LORD, lay not this sinne to their charge. So God, our Father, suffereth patiently daylie abhominations and offences at the handes of his enemies; and yet hee not onelie nourisheth and fedeth them, but also heapeth vpon them gifts of the minde, with temporall honours, riches, and pleasures; to see, if at anie time they will repent. *Gods patience.*

And this hee would teach all Christians to ouer-come the euill of their aduersaries with goodnesse. As the good Physician, beeing injured by the reproachful words of his Patient, through pittie and loue will not onelie swallow vp his vile speaches; but so much the more will imploy his skill to expell the disease, and to cure his person. *Similitude.*

And wee should learne, but principallie Preachers, by the example of our God and Sauiour, to carry a meeke and modest heart towardes our people; and not to possesse a reuengefull heart against euerie ouer-sight that our people committeth against our persons or names; remembring that golden sentence, *Pastores suspendite verbera, & producite ubera*: Ministers should hang vp their *Bernard.*

their Rods, and pull foorth their Paps.

And this condemneth all greedie and proude hirelinges, who bite the people with their teeth, and prepare warre against them, if they put not into their mouthes. But our Sauiour doeth not onelie pardon them, but also prayeth for them: which is the greatest dueti which ane man can doe for another: for it is certaine, that the injuries that are done to the creature, principallie touch the Creator, for the violation and breaking of his Law, & hurting of his Image in our neighbours. For as the slaughter of a man toucheth the partie in his person, yet chiefly it toucheth the King, for depriuing him of his Subiect, and transgressing his lawe. And therefore, albeit the partie would pardon the malefactor, yet hee is not reconciled, till the King be satisfied: So Christ Iesus interceadeth with God, that his wrath may be quenched, and that he would forgiue them.

Mica. 3. 5

Christ not only pardoneth, but prayeth for them.

Similitude.

This condemneth first such persons as at euerie word will pray God to forgiue their enemies, but will not pardon them their selues: but nourishing a malicious desire of reuenge in their hearts,

Prayer without pardon, damnable hypocrisie.

they

they mocke God with their wordes, praying him to forgiue them, which they will not first practise themselues: wherin appears their hypocrisie, in taking Gods Name in vaine, and by their coloured prayers, couering the deepe malice of a beastlie and cruell heart. Their wordes be softer than Butter and Oyle, but a Sword is in their heart.

Next, it condemneth such as in place of begging mercie to their enemies, vse imprecations and cursinges, as Simei did against Dauid: as though they would haue God to be an executer, and a minister of their malice: where by the contrarie, they should giue ouer reuenge vnto the Lord: for he saith, Vengeance is mine. And these persons take also the Name of God in vain, not couertly as ỹ former, but openlie & malepertly abusing Gods authority. But it may be obiected, that Dauid ofttimes prayes against his enemies, & so did ỹ Prophets & Apostles: But for answere, it is to bee vnderstood, that either these speaches were prophetical, or that they were not their particular enemies, neither had they any quarel against the for their own cause: but they prayed,

Imprecations disc. charged. 2. Sam. 16. 6. 7.

Hebr. 10 30

Dauids prayer was against Gods enemies.

that God would confound his owne foes, enemies to his Church and Kingdome, according to Gods promise, that
Psal. 2. 9. hee should crush them with a mase of yron. And this should teach vs to be kindled with an holy zeale against the enemies of God, that wee may hate them, with an vnfained hatred, who hateth the Lord; and turne the edge of our prayer against them: And by the contrarie, that wee curse not, but blesse our enemies, and pray for them that persecute vs: that it may be seene wee are the Children of our heauenly Father.

Father.

The ground of comfort, the assurance of Gods fauor.

THe first word of his prayer is Father: and in the seauenth and last word he calleth him Father because he begot him from all eternitie: For albeit they are both one essence, yet they are two distinct persons: as hee
Iob. 10. 30 sayeth in the Gospel, I and my Father are one. But the word [Father] testifieth the great assurance of his loue, which

which is the ground of our fayth, and the maine foundation to the which wee may leane in the day of our temptation: and thus hee hath commaunded vs to pray, Our Father: and hath giuen vs the spirit of adoption, which causeth vs to say, Abba Father. This fayth onelie vp-holdeth vs: and infidelitie and weaknesse of this perswasion, maketh vs to sinke: For as Peter by fayth walked vpon the waters, but when his fayth fayled, then his fæte did sinke, for which cause Christ rebuked him, O thou of little fayth, Wherefore didst thou doubt? And hee stretched forth his hand, and did helpe his fayth. Rom. 8. 15 Mat. 14. 31

Therefore, aboue all thinges, let vs nourish a constant confidence of Gods mercies towardes vs, and fatherlie fauour; that wee may come to him with that homelinesse, and that boldnesse, and that full perswasion, which the Apostle calleth πληροφορια, that wee make not our sutes vnto him as vnto a stranger, or forraine Prince; but to our most mercifull Father: who though our father and mother forget vs, yet he will gather vs vp.

Forgiue

Remission of sinnes onley belongeth vnto God.

HEere yee see that remission of sinnes onelie belongeth vnto God: for sinne, as it is sinne in its own nature, only properly toucheth God. And let no man think, that though all the worlde would loose vs from the bonds of our sins, yet we remain bound vntill the time the Lord say, Thy sinnes are forgiuen thee. And albeit our Sauior Christ saith in the Gospel, Whose sins ye forgiue on earth, shall be forgiuen in heauen; ye must know, that the sentence of Christs seruants on earth, is onlie an annunciation of Christes sentence from heauen: He that believeth in the Sonne, hath euerlasting life: & he that obeyeth

Iohn 3. 36 not the Sonne, shall not see life, but the wrath of God abideth on him. Where God hath promised mercy to penitent sinners, the Church loseth them, according to their repentance. Therefore these Papall absolutions, or cursinges, are of no value, but like glancing fireflashes, which euanish incontinent.

Next, the intercession by Christ teacheth

theth vs, that he that is the Mediator of Satisfaction, is the Mediator also of Intercession: *Solus passus est pro nobis, solus intercedit pro nobis.* Neither will God take that disgrace, that his Son should neede helpe to heare vs, who had not neede of helpe to suffer for vs. For albeit, as saint Ambrose sayeth, Princes haue neede of helpers, to bring mens businesse to their eares, because they are unpotent: but our Sauior is omnipotent: he seeth vs, he heareth vs, he is present with vs: and no petition shalbe acceptable to the Father, but that which is presented by the hand of the Sonne, vpon that golde Altar. I remember, that Themistocles being banished Athens, fled to Admetus king of the Molossians, an old enemie of his owne: and to make reconciliation, presented Admetus his owne son in his armes: by the which meanes he was reconciled to the king. So let vs neuer think to receiue comfort at Gods hãds, but by the only meanes of Iesus Christ, who as hee interceded vpon the Crosse for pardon to his enemies, so now in his glory intercedeth & prayeth for vs, & in whose prayer God is well pleased.

The Mediatour of Satisfactio. the Mediatour of Intercession.

Reuel. 8

Third-

Vnder the name of forgiuenes, all thinges comprehended.

Thirdlie, vnder the name of forgiuenesse, or mercie, all the benefits of God are comprehended, and included. So craving God to forgiue them, hee wisheth all the benefits of God, present in this present life, and eternall, to bee bestowed vpon them: as Dauid, defining true blessednesse, closeth it vp vnder this sentence, Blessed are they whose sinnes are forgiuen them. And Iaakob, I haue found mercie, and therefore I haue all thinges. This wretched worlde thinketh God then to bee their God, when hee sheweth them some temporall token of deliuerie, from sickenesse, pouertie, or bondage, with that reprobate Thiefe, who cryed vpon the Crosse, Saue thy selfe, and vs. But let vs with the other Thiefe seeke mercie, and other thinges shall bee casten vnto vs. Mercie is the bodie, and other thinges are but shaddowes which follow the bodie.

Christ merited for them.

Fourthly, where hee desireth his Father to forgiue them, hee proclaimeth from the Chaire of the Crosse, That it is no merit nor worthinesse, that is in the persons, which could deserue good at Gods handes; but onelie his free mercie.

mercie. For albeit Christ merited for them, yet they could merit nothing but Hell, especiallie when they were crucifying the King of glory. Away, away againe, with that foolish opinion of merit, which the Papistes maintaine, and are forced at their death to disclaime it, and flee to Christes blood; howsoeuer pertinaciouslie they maintaine it in their life and doctrine.

Fiftlie, here is a great ground of confidence to miserable sinners, that Christ Iesus prayed in the verie time of his suffering for mercie for these male-factors. And it is certaine, that his prayers were not superficiall, but effectuall, and were heard of the Father: For it is sayde, that hee was heard of his teares and cryes. Neither did he sute any thing of his Father which hee could deme him. And to giue proofe of the effect of this his prayer on the Crosse, it was seene at one preaching of Saint Peter, that three thousand soules were conuerted, being pricked in heart for the murdering of that innocent Lambe. So I dare affirme, and constantlie pronounce, with the holie Fathers, that if

Christes prayer effectuall.

Iudas

Vnder the name of forgiuenes, all thinges comprehended.

Thirdlie, vnder the name of forgiuenesse, or mercie, all the benefits of God are comprehended, and included. So crauing God to forgiue them, hee wisheth all the benefits of God, present in this present life, and eternall, to bee bestowed vpon them: as Dauid, defining true blessenesse, closeth it vp vnder this sentence, Blessed are they whose sinnes are forgiuen them. And Iaakob, I haue found mercie, and therefore I haue all thinges. This wretched worlde thinketh God then to bee their God, when hee sheweth them some temporall token of deliuerie, from sickenesse, pouertie, or bondage, with that reprobate Thiefe, who cryed vpon the Crosse, Saue thy selfe, and vs. But let vs with the other Thiefe seeke mercie, and other thinges shall bee casten vnto vs. Mercie is the bodie, and other thinges are but shaddowes which follow the bodie.

Christ merited for them.

Fourthly, where hee desireth his Father to forgiue them, hee proclaimeth from the Chaire of the Crosse, That it is no merit nor worthinesse, that is in the persons, which could deserue good at Gods handes; but onelie his free mercie.

mercie. For albeit Christ merited for them, yet they could merit nothing but Hell, especiallie when they were crucifying the King of glory. Away, away againe, with that foolish opinion of merit, which the Papistes maintaine, and are forced at their death to disclaime it, and flee to Christes blood; howsoeuer pertinaciouslie they maintaine it in their life and doctrine.

Fiftlie, here is a great ground of confidence to miserable sinners, that Christ Iesus prayed in the verie time of his suffering for mercie for these male-factors. And it is certaine, that his prayers were not superficiall, but effectuall, and were heard of the Father: For it is sayde, that hee was heard of his teares and cryes. Neither did he sute any thing of his Father which hee could denie him. And to giue proofe of the effect of this his prayer on the Crosse, it was seene at one preaching of Saint Peter, that three thousand soules were conuerted, being pricked in heart for the murdering of that innocent Lambe. So I dare affirme, and constantlie pronounce, with the holie Fathers, that if

Christes prayer effectuall.

Iudas

Iudas had beene liuing at that hi
prayer, and had had the smallest spark
of repentance, the power of that praye
had beene able to haue saued him. O
the force of Christes intercession! An
if hee thus prayed for his enemies, shall
wee despaire, or doubt of the remission
of our sinnes, nowe bring reconciled to
God by his blood?

Let vs pardon our enemies.

Finallie, by his example let vs be
readie to pardon our enemies, and for-
giue all injuries, to all persons, at all
times, in all matters, or else wee may
haue no assurance of pardon for our
sinnes: for that holie Dyntment of Pa-
cification, which is powred out vpon
our Aarons head, drencheth his beard,
and runneth downe to the border of his
garment: so it floweth from him to vs, &
from vs to all our brethren. Therefore,
sport not your selues with a foolish con-
ceit, and imagination, that ye are recon-
ciled with God, being yet irreconciliable
with men: For if yee be joyned with the
rote, yee must sticke fast with the rest of
the branches: If yee bee cut off from the
members, yee are perpetuallie diuided
from the head: A stone of the Lords buil-

Similitude.

Similitude.

Similitude.

ding,

bing, which falleth out from the reſt of the ſtones, falleth out from the foundation. So let no man thinke hee hath fellowſhip with Chriſt, that hath not fellowſhip with his Brethren. *Similitude.*

For they knovv not what they doe.

THE reaſon and argument, by which hee would perſwade his Father to pardō them, is taken from their ignorance: They knowe not what they doe: they are led blindlie by the Phariſees, by their wilfulneſſe and foliſhneſſe: pittie them, O ſweete Father; for they are as Sheepe, who are running aſtray without knowledge. *The reaſon of his prayer.*

Firſt, he prayeth not for the malicious Phariſees, and ſuch as wilfully & againſt conſcience crucified him: for thoſe were giuen ouer vnto a reprobate mind, who through ambition and couetouſneſſe, againſt the light of their minde, put to death the Sonne & Heyre of the Houſe, that they might poſſeſſe the Vineyarde them- *He prayeth not for the malicious Phariſees.*

themselues. So dangerous a thing is to sinne presumptuouslie, against knowledge and conscience; which is one of the steps of the sinne against the holy Ghost, which is not pardoned.

See, therefore, and take heede vnto your selues, that in nothing, especially in matters concerning Christ, and his Kingdome, that yee commit anie thing against your conscience, or against the light that God hath furnished vnto you: lest yee finde his irreconciliable wrath, and the Aduocate refuse to intercede for you in the time of your temptation: Yea, hee will denie you, who haue for the pleasure of men, or temporall gaine, maliciouslie opponed yourselues against Christes Church and kingdome. Woe bee to them which giue offence, and abuse their knowledge: it had beene better for them that they had neuer beene borne.

Ignorance excuseth no man.

Next, our Sauiour doeth not excuse their ignorance, but doeth extenuate their fault, by reason of their ignorance: For ignorance excuseth no man, seeing God hath giuen them meanes of knowledge, either by his workes or worde;

There-

Therefore, at the last day, thine ignorance shall not excuse thee: it may well make thy punishment the lighter: but though thou knowest not the will of thy Master, yet thou shalt bee whipped, but with fewer stripes. For it shall bee easier for Tyrus and Sydon, and for Sodome and Gomorrha, at the daye of Judgement, than for Corasin, Bethsaida, and for Capernaum; and that in regard of the occasion of grace which the one had, and the other wanted. *Matth. 11 22*

Thirdlie, marke the difference betwixt ignorance and knowledge: Beholde howe farre light exceedeth darknesse, or a man that seeth, one who is blinde; so farre doeth the knowledge of God exceede the ignorance of man. Therefore, yee ought to craue, that God, who brought light out of darknesse, and opened the eyes of the man who was borne blinde, that hee would open the eyes of our vnderstanding, to see the secrets of the Gospel, and the hidden mysteries of our saluation: for wee are all borne ignorant, and as Dogges borne blinde, till the day of our

Similitude. The difference betwixt ignorance and knowledge.

our illumination bee come.

Knowledge profitable to mans salvation.

Fourthlie, yee see howe profitable knowledge is to mens salvation, as being that ordinarie meane, sine quo non: For as in the Tabernacle of MOSES, and in the Temple of SOLOMON, the Lampes burnt night and day; and the Romanes imitating the Jewes, intertaining in their Capitole a continuall fire, which was kept by their Virgines, who were called Vestales; and as there was palpable darkenesse in the land of Ægypt, and onelie light in the land of Gosen, where the Israelites were: So the marke of the true Church is Knowledge: and the marke of Antichrist is Ignorance.

Iohn 4. 22

Then is not that a damnable doctrine of the Papistes, who call Ignorance the Mother of Devotion: and thinke it no wayes expedient that simple people should understand the Scriptures, nor reade them? where our Saviour commaundeth them to reade the Scriptures: and the men of Berea tryed Paules doctrine by the Scriptures.

Iohn 5. 39
Act. 17. 11

tures. And the Apostle desired, that the worde of God might dwell plentifullie amongst the Colossians, and in all knowledge. Colos. 3. 16

Then that deuilish doctrine of the Papistes is to bee exploded, from all Christians, especiallie when it is giuen out with so manie threatninges of temporall and also spirituall punishmentes. But alace, this is a more fearefull darkenesse, when men in so cleare a light of the Gospel close their eyes, that the curse of the Prophet hath come vpon them; that by seeing, they should see, and not perceiue, &c. lest yee should repent (sayeth the Lord) and I should haue mercie vpon you. Isa. 6. 10.

This is the Iudgement that hath come vpon our Age: For the knowledge by which they are puffed vp, is like to tende to their damnation.

Therefore, let vs make much of the worde of God, which is the light shining from aboue; that in the darkenesse of this worlde wee may bee conuoyed euen through the shaddowe of death: that by that Lead-starre wee

CHRISTS FIRST WORD,
may bee conuoyed, with the three Wise men, to the place: not Bethlehem, where Christ was borne, but to the place where hee reigneth, to the light vnaccessable, and to the Father of lights: To whom be prayse for euer.

AMEN.

THE SE-
COND WORD,

LVKE XXIII. VERS. 43.

Verilie, I ſay vnto thee, To day thou ſhalt bee with mee in Paradiſe.

WEe haue heard (Beloued) the firſt ſweete ſentence which our LORD ſpake vpon the Croſſe; of pardon: wherein hee not onelie forgaue, but as Mediatour prayeth to the Father, to forgiue his enemies, who ſinned ignorantlie. Nowe his ſecond worde is a worde of promiſe: to a penitent and beleeuing ſinner, hee promiſeth eternall life.

The occasion of this speach.

The occasion whereupon this speach floweth, is take from the persons of the two Thieues, betwixt whom he is hanging: of the which the one is indured and reprobate, the other penitent. And this is a great indignitie, that for his disgrace he is ranked with Arch-robbers, that he might ranke vs with Arch-angels. But it behoued him who came of sinners, and died for sinners, to hang amongst sinners: He hãgeth in the midst betwixt two sinners, stretching forth his armes to them both, offering his blood for their saluation: both Mercy and Iustice mæte together, and the one kisseth the other.

The blood of Christ cannot saue a reprobate.

Here is seene a dreadfull spectacle of Gods iustice, that the blood of his Sonne new shed cannot saue a reprobat, whom the Father hath not drawne to him, and sealed by the Spirit of grace: To teach all secure and careleſſe sinners, who fœde themselues with a vaine hope of Christes blode, to bee a colour and couer of their sinnes, as though by that blode they would bee saued, doe what they list. Christes blode is shedde for the sinnes of all the worlde, but not profi-

table

table saue to the belieuers, and penitent receiuers. As the Dregges of the Apothecarie are to bee solde to all for their diseases, but onelie auayle to such Patientes as seeke and applie them to their soares: And as Meate may bee presented to manie, but onelie doeth good to the hungrie, who eate it: so doeth Christes blood. And againe, there is in this Tragicall spectacle, a rare portraite of Gods mercie, who moste graciouslie receiueth vnto his Kingdome a penitent sinner, who at his last breath repented. And this is to encourage all sorte of sinners, who are laden and wearie; that when they come to Christ, they shall bee welcome: for neither ẏ weight nor multitude of thy sinnes can in anie sort preiudge Gods mercy: for that were great disgrace to God, that there could fall such miserie vpon a finite man, which could not bee done awaye by the merite of an infinite GOD. Let sinners therefore, take heart, and despaire not: *Nulla pœnitentia* (sayeth the Wiseman) *est sera, si sit seria*: No repentance is late, if it bee earnest. And againe, *Pœnitentia sera, raro vera*: that is, Late

Similitude.

Similitude.

repentance seldome is true. For oftentimes it is coacted: yet wee must referre the triall thereof to the time, and the trueth of it to God.

Christ not alike to all.

But I see that Christ is set (as sayde Simeon) for the fall and rising of manie, a rocke of offence, and a rocke to bee a foundation, a sauour to life, and a sauour to death. And as the *Similitude.* iaw-bone of Sampson slewe a thousande Philistims, so out of the same came a fountaine of water to refresh himselfe: For *Similitude.* as the Sunne shineth, and beating vpon filthie myres, draweth forth a stinking sauour; and vpon flowers, a sweet smell: So heere appeareth, that Christ vpon the diuersitie of obiectes, hath diuerse operations.

They are two, and one Christ looking on them both: for as there are two endes, Heauen and Hell; so there are two wayes, one broade, and another narrow; & two passengers, Sheepe and Goats; and two sentences, one to the godlie, Come; another to the wicked, Depart.

There seemeth a great discrepance betwixt the three Euangelistes, for two

of

of them say, that they both rayled. Lucas sayeth, one of them rayled on him. But they agree well, seeing both began to rayle, and one conuicted, the other left to himselfe. Upon which wee gather, that there is no difference betwixt the elect and reprobate, when God findeth them first: they lie both in one bed of sinne, they run both poste to Hell: all the difference is in Gods mercy, who choseth and calleth the one, and refuseth the other: *Non est volentis, neque currentis, sed miserentis Dei.* Therefore, wee should magnifie his grace, who hath called and separated vs from the rest, to the hope of that inheritance. For as there was no worthinesse in Dauid, being the least in the house of Iesse, and little in his owne eyes, that hee should bee preferred to the kingdome of Israel: Much lesse is there anie thing in vs, being all one claye, that God shoulde make vs, of that same substance, Kings of Heauen, when hee rejected others, and made them vessels of dishonour: And Moab shall bee my wash-pot: ouer Edom will I cast my shooe: but Iudah shall be my Law-giuer, saith the Spirit.

A discrepance reconciled.

The

repentance seldome is true. For oftentimes it is coacted: yet wee must referre the triall thereof to the time, and the trueth of it to God.

Christ not alike to all.

But I see that Christ is set (as sayde Simeon) for the fall and rising of manie, a rocke of offence, and a rocke to bee a foundation, a sauour to life, and a sauour to death. And as the *Similitude.* iaw-bone of Sampson slewe a thousande Philistims, so out of the same came a fountaine of water to refresh himselfe: For *Similitude.* as the Sunne shineth, and beating vpon filthie myres, draweth forth a stinking sauour; and vpon flowers, a sweet smell: So heere appeareth, that Christ vpon the diuersitie of obiectes, hath diuerse operations.

They are two, and one Christ looking on them both: for as there are two endes, Heauen and Hell; so there are two wayes, one broade, and another narrow; & two passengers, Sheepe and Goats; and two sentences, one to the godlie, Come; another to the wicked, Depart.

There seemeth a great discrepance betwixt the three Euangelistes, for two

of

of them say, that they both rayled. Lucas sayeth, one of them rayled on him. But they agree well, seeing both began to rayle, and one conuerted, the other left to himselfe. Upon which wee gather, that there is no difference betwixt the elect and reprobate, when God findeth them first: they lie both in one bed of sinne, they run both poste to Hell: all the difference is in Gods mercy, who choseth and calleth the one, and refuseth the other: *Non est volentis, neque currentis, sed miserentis Dei.* Therefore, wee should magnifie his grace, who hath called and separated vs from the rest, to the hope of that inheritance. For as there was no worthinesse in Dauid, being the least in the house of Iesse, and little in his owne eyes, that hee should bee preferred to the kingdome of Israel: Much lesse is there anie thing in vs, being all one claye, that God shoulde make vs, of that same substance, Kings of Heauen, when hee rejected others, and made them vessels of dishonour: And Moab shall bee my wash-pot: ouer Edom will I cast my shooe: but Iudah shall be my Law-giuer, saith the Spirit.

A discrepance reconciled.

The

Rayling the highest degree of reprobation.

The sinne which he did, is comprised vnder the name of rayling, which is the highest degree of reprobation. He sitteth in the Chaire of the Scorner, and mocketh the Son of God. And so this Athist, who liued all his dayes without God, and offensiue to men, now hee dieth cursing God. The sinnes of the second and first Table are indiuisible. They cannot honour God, who hate men: nor can dishonour God, and be good to men. Simei rayled against Dauid; & Rabsheketh against Hezekiah, who were the Lordes anointed: But this miscreant rayleth against the Lord himselfe. So he sinneth in the superlatiue degree. In his life hee crosseth men, and in his death he curseth God. So an euil life, makes an euil end.

Delay not repentance to the last houre.

We learne by this mans example what it is to delay our repentance to the last breath: as though it were in thy power to conuert when thou pleasest. May not God abstract from thee all reason, sense, memorie, speach, &c? And as thou hast abused them all thy life, will hee furnish thee occasion of them at thy death? And how suddenly doe many die by the Sleepe, Apoplexies, and Epilepsies?

Then

Then gaine time, and now repent. The Lord make vs to imploye our wits, senses, and our tongue, for the honour of our God, in our life: that at the houre of death the Lord may honour vs, by confessing and praysing of him: Where by the contrarie, the Lord made that miscreant Iulian, who mocked Christ, & his Religion, to die in that same sinne, in which hee liued, when hee sayde, *Vicisti tandem Galilee.* If, therefore, our Lord suffered his Sonne to bee rayled vpon, shall not wee bee contented to bee rayled vpon? That wicked men shall open their mouthes, and reuile vs, that is not the smallest temptation. But let vs remember that CHRIST made him none aunswere, neither reuiled hee him againe: to learne vs by his example to haue patience: that we may packe vp all reprochfull speaches, which are giuen out against vs, and take them in good part, & comfort our selues in God, with Dauid, being assured, that God wil stop the mouthes, and cut out the tongues of those who take libertie to speake what they please. *Psal. 12. 3.*

And

And finallie, hee was vnjustlie rayled vpon by that Thiefe, that hee might free vs from the just accusations which God might laye to our charge: vpon which the Apostle breaketh forth in that triumph, Who shall intende anie thing against the elect of God? Christ hath justified vs, who will condeme vs? Therefore, wee neede not to bee afrayde to compeare before the Tribunall of God: for wee may bee well assured, that there is no reproach to be layd against vs.

Rom. 8. 33

But before I come to the wordes of this rayling Rabsheketh, against our true Hezekiah; and Simei against our Dauid; and the defence of the good Thiefe, together with the comfortable answere of Christ, which make a perfect Dialogue betwirt these three, all hanging vpon their Crosses; it shall bee expedient, that I first let you see the diuersitie of the three persons, all three being vnder a common judgement, euerie one of the three nayled to a Crosse, in diuerse estates, and for diuerse causes; that yee may consider, that *non pœna, sed causa, facit Martyres*. For they all were nayled

nayled, euerie one to a Crosse: Our Sauiour as a Sacrifice for the worlde: the good Thiefe, albeit an elect childe of God, yet lacked not his Crosse: and the reprobate Thiefe had also his Crosse.

So both the godlie and vngodlie carrie their owne Crosses in this world, but they are farre different: for the tribulations of the godlie doe mortifie their affections, and drawe them nearer God: But the troubles of the wicked are curses, and doe obdure them, and are nothing else, but the beginning of their euerlasting pangues. *The Crosses of the godly and wicked differ.*

The Papistes thinke much of this Crosse, whereon our Lord was executed, and say, that Queene Helen found it manie yeares after: and they adore it with the worshipping which belongeth to God: and they make the pictures of the Crucifix, and crosse their children in Baptisme, and themselues by their fingers in the ayre: by the which they say they chase away Deuils, who cannot abide the signe of the Crosse. *The Popes error anent the Crosse.*

O foolish Papistes! who hath bewitched you? as though there were anie holinesse in that dead instrument

of

of Wood, more than in the Speare that pierced his Bodie, or the Nayles, or the Crowne of Thornes, or the Traytor Iudas, or Pilate, or in the Deuill, the principall Instrument of his execution. But that is the Crosse of Christ, that Saint Paul preached, That hee was crucified for the sinnes of the world, that by the power of his Crosse we may crucifie our affections, and die vnto sinne.

If thou bee that Christ.

Infidelitie the mother of all euill.

THese are the wordes of his raylung. I perceiue by this particle of doubting, if that infidelitie is the roote of his rayling. And indeede infidelitie is the roote and mother of all sinne. For if we beleiued the promises of God, or his threatninges, is there anie good thing which wee woulde not doe: or anie euill which wee would not omit: Sathan perswaded our first Parentes vnto it: and bringing them vnto that, *ne forte moriamur*, lest perchance yee die: hee by infidelitie opened

the

the doore to all other vices, Pride, Lust, Vanitie, &c. And hee tempted our Sauiour himselfe in the Wildernesse, saying, If thou bee the Sonne of God, &c. For whatsoeuer thing is without fayth, is sinne: and without fayth it is impossible to please God. Let vs, therefore, pray to God, to pull forth the rwte of infidelitie, and giue vs grace to beleeue in Christ, and knowe, that this is eternall life, to beleeue the true God, and whome hee hath sent, Iesus Christ, to be the Sauiour of the world.

Gods Children doubt, but despare not.

Gods deerest Children want not their owne doubtings: But as the Apostle sayeth, Wee doubt, but we despaire not. Iohn commaunded his Disciples to aske if hee were the Christ: not that hee doubted, but to giue to them greater information.

But what seeketh hee in Christ: temporarie deliuerie: as though Christ serued vs not for a better vse, than to keepe our bodies from pangnes and death. As he would say, Physician, cure thy selfe & vs both: if thou were a true Messias, thou wouldest kill thine enemies: free thy selfe, & thy fellowes, from ỹ Crosse.

But

But I thinke that thou hast beene a mocker, to giue out thy selfe for Christ, who art nowe impotent, and not omnipotent, as our Christ should bee.

The euill Thiefe representeth an Epicure.

This man in his speach representeth an Epicure, and an Atheist, who seeketh none other thing in Christ and his Religion, than that which might bring to him temporall and earthlie rest and comfort: where by the contrarie they know not that Christ hath a Cuppe in this worlde, whereof hee drancke, and giueth vs to drinke, and his Kingdome is not of this worlde: and the benefites which hee bestoweth on his children in this worlde are spirituall: for temporall deliueries and eases are rather the markes of his aduersaries, to whome with the rich glutton hee bestoweth such thinges: but wee with Lazarus eate the Bread of affliction. Let other men, sayth Dauid, craue worldlie goods; but, Lord, lift thou vp the light of thy countenance vpon mee. For wee may bee sure, that these externall losses are recompensed with better thinges. Am not I to thee, sayeth Helcana, woorth ten children? I not Gods

Psal. 4. 6

1. Sam. 1. 8

fauour

fauour better to vs, that it may supply all our losses?

And in the meane time, while hee layeth vpon vs these things, he doeth it for most requisite causes, and respectes: First, to waine vs from the world: Secondly, to abandone our corruptions: Thirdly, to call vs to minde of our misspent health and wealth: Fourthly, to make vs more afrayd & careful to walke warily in times to come. And the Lord vseth to giue vs patience vnder these his Roddes, and vnder death it selfe; and teacheth vs to bee content to abound, and to want; and to blesse him when he taketh from vs, euen as well as when he giueth vnto vs. And this is a great victorie ouer our owne corruptions, which wee get by patience vnder the Crosse. Fiftly, hee layeth not vpon vs as we haue deserued. Sixtly, hee himselfe suffered all these, and moe, and all the Saincts with vs. And seuenthly, and lastly, hee shall turne all our crosses in ende to our weale: all thinges shall worke together for the best, to those that loue him. Thus much for the speach of this reprobate, who dieth cursing

For what respectes God layeth troubles on his owne.

1. 2. 3. 4. 5. 6. 7.

sing Christ: to whome Christ maketh none answere, to curse him againe, (as Elisha did the children:) but abideth patiently that wrong, amongst the rest. But our Saviour moveth, by his holy Spirit, his companion to accuse him, and to answere for Christ in everie point.

Then the other answered.

CHrist will not want Procuratours for himselfe: amongst the Lawyers, Nicodemus: amongst the Lordes, Ioseph: amongst the Souldiours, the Centurion: and amongst the Thieves, the converted one. Let vs studie, therefore, to bee innocent, that God may proclaime the same, and make our enemies to justifie vs. Hee is called the other Thiefe, and evill doer: hee keepeth the name, but his repentance hath deleted the infamie of his crime.

God is mercifull, and forgiveth the sinnes of his Elect, but hee letteth the blemish of their sinne remaine to their

Poste-

posteritie, to aduertise them not to doe the like: as Rachab an Harlot, the sinfull woman, the Magdalene, out of whome hee cast seauen Deuils, Dauid, Lot, &c. For indeed he cureth the wound: but he leaueth the Cicatrice, to bee a remembrance to themselues, and others. *The wound of the elect cured: but the Cicatrice remaineth.*

Nowe in this speach there are three persons, with whome hee hath to doe: First, his companion, whome hee admonisheth: Secondly, himselfe, whom he condemneth: And thirdly, Christ, to whom hee first becommeth a Confessor: What hath this innocent man done? Next, a supplicant, Lord, haue minde of mee, &c. This is an argument that he is truely penitent, that he not onely abhorreth his sinnes, and repenteth him of the same, but also hee rebuketh it in others. The Apostle biddeth vs abstaine from the vnprofitable workes of darknes, but rather rebuke them. Therfore, it is a token that wee haue societie yet with the workes of darknesse, if wee doe not rebuke them whersoeuer they bee. As they were companions, and brethren in euill, so being nowe conuerted, hee thirsteth for his conuersion, and that *A marke of true repentance.*

hee might bee partaker of Christes grace. So should wee doe, that as we haue prouoked one another to sinne; so wee may stirre vp one another to serue God.

Men, when they receiue temporall riches, they get all to themselues, and neuer care to make others partakers of their Treasures. But they who treasure vp Godlinesse, the richer they are when they doe cõmunicate vnto others their graces. And as the Bread which Christ brake in the Wilderneſſe, grewe in the distribution; so doeth the gift augment in the vse. And as the Talent, which is not vsed, and bestowed, becommeth vnprofitalbe to the Master, and hurtfull to the keeper; so shall thy grace, whether temporall or spirituall, which thou puttest not to exchange, turne to thy losse. Thou shalt bee called an vnprofitable seruaunt: and thy Talent shall bee taken from thee, and giuen to another. And to him that hath: that is, who vseth it well, it shall bee giuen.

Similitude.

Similitude.

Similitude.

Feareſt

Feareſt thou not God?

HEe perceiueth at the rote of his fellowes heart the lacke of the feare of God: For as the feare of God is the beginning of all wiſedome, ſo on the contrarie: for the feare of God is the great and chiefe Bridle which will keepe backe a Chriſtian from doing any euill: It will order the ſecret cogitations of his minde, that they ſhould not deborde. This reſtrained Ioſeph and Suſanna. The loue of God hath a conſtraining power, to prouoke vs, and to drawe vs to Gods obedience, as the Magnes draweth the yron vnto it. The feare of God hath a reſtraining power, to hinder vs to goe forwarde. As Plinius writeth of the Remora, or Echineris, which will ſtay the Shippe in her full courſe; ſo, if all our ſayles were vp, & the deuill blew the winde, yet the feare of God will ſtaye vs, being in our greateſt haſte.

Gods feare a bridle from ſinne.

Similitude.

Plin. lib. 32 cap. 1

Being in the same condemnation.

THis is a great argument: for if the circumstance of time should worke, then I thinke a man should cease from sinne, when all his members are giuing ouer their office: For where the bodie hath abilitie and strength, it is loath to bee hindered from perseuerance in the workes of sinne. But when it is vnable, then is the power of the Diuell in mans nature: albeit the nature be debilitate, that it cannot worke, yet the affection is bent vpon euill.

Induration of sinne.

I haue heard olde men, altogether decreped, and vnable for sinne, braggе of their sinne, and wish at God, that they were as able in bodie, as euill minded. Is not this a great induration, and offcasting by God, that they cannot turne, when all strength to performe is past? It is good to slay sinne in time, and bind it whilst wee are strong: lest it binde vs when wee are weake, and deliuer vs to the

the Iaylor, and hee cast vs into perpetuall Prison.

Albeit this man haue Christ to bee his Preacher, yet hee cannot repent: hee hath an impenitent heart. Therefore, ye see, that albeit hee haue the like occasion with the other, yet hee lacketh the Spirit, which is onely able to conuert men. Then stampe a fole in a Morter, with a Pestle, yet will hee not leaue his follie: neither Hell, nor present death, can worke vpon him. And therefore, let vs say with Dauid, O Lord, renew a right spirit within mee: Conuert vs, O Lord, and wee shall bee conuerted.

Outward Preachers moone not without the Spirit.

Psalm. 51. 10

Ye see farther in these wordes, that outward prosperities and afflictions are common both to the godly and vngodly: neither are they marks of Gods fauour, and of his hatred: as Salomon sayth, No man knoweth, whether hee bee loued or hated. The markes of the election are spirituall, fayth, repentance, and the loue of God. God giueth that worthie portion to Isaac, and for other gifts, he giueth them to the children of the Concubines. Therefore, albeit the godlie die violent deathes, and receiue injuries

Outward thinges common to godly and vngodly.

at the handes of the wicked, let vs thinke nothing the worse of them: for it is not the forme, or manner of the death that distinguisheth Christ from the two Robbers: but it is the cause that maketh the distinction. Neither let vs thinke, that those that die violent deathes, that they die euill deathes: for they are blessed, if they die in the Lord: and their glorious ende couereth the sinnes of their godlesse life. Then, if they bee happie that die in the Lord, and their death is precious in his eyes; much more is their death glorious, which both die in the Lord, and for the Lord: For as the scarlet colour excelleth all other colours, so doeth martyrdome all other deathes.

Those that die in the Lord are blessed.

Similitude.

We are indeed righteously here.

HIs seconde speach is concerning himselfe, conjunctlie with his neighbour: wherein hee acknowledgeth his just deserued punishmentes

mentes for his sinnes. And indeede this is a great point of glorie to bee done to God, to confesse the equity of his judgementes, euen when hee seemeth to deale most hardlie with vs: that hee may bee just when hee judgeth, and pure when hee tryeth. For wee doe a double injurie to God, when wee complaine of our hard handling: (albeit impatiencie sometimes will make the verie Elect to fall forth into sinne, with Iob:) the one, wee woulde seeme to suppose, that our Rodde's come from man, or by fortune, and not from God: the other, we would accuse him of iniquitie, as though hee dealt otherwise with vs than hee ought to doe. Therefore, to the ende that we may frame our selues aright, let vs alwayes learne humilitie: confessing, that wee are worthie to suffer: and ten-folde more, if hee would deale with vs as wee merite. Nowe, let vs learne out of this, that God is a just God, who punisheth ẏ sinnes of his Elect also with temporall punishments, albeit he free them of eternal. He chasteneth them, that they should not perish with ẏ wicked world. If thou inuolue thee with them in temporall

A double injurie done to God, by complayning.

porall sinnes, thinke not to bee free of temporall Roddes: and so much the more shall hee whippe thee, because hee loueth thee.

But this man hath done nothing amisse.

NOw is set down his behauiour to Iesus Christ: Hee first confesseth him to bee innocent, against the Priests and Pharisees. And this is a verie necessary duety which God craueth of a penitent sinner, that he should confesse Christ before men, as hee will confesse him before his Angels. Hee was called to this confession, by the mocking of the other, who woulde haue denied him: but hee auoucheth his innocencie before them all.

The good Thiefe becommeth a Confessor.

Wee are bound to giue witnes to the trueth.

We are bound, by his example, to giue a testimonie to the trueth and innocencie of Gods children: not onelie when wee are required; but when occasion shall serue. The blinde man doeth so, and the paralitique also.

Iohn 9. 24. 25. &c.

Whensoeuer

euer thou becommeſt a childe of God, thou art called to bee a maintainer of his glory. Children are the inheritance of the Lord: Bleſſed is the man that hath his quiuer full of ſuch arrowes. O curſed childe, who will not maintaine the credit of his Father: but tenfold acurſed who blaſphemeth, mocketh, and curſeth his Father: with Cham: Curſed be thou, Cham, ſeruant of ſeruantes. So they who will not ſtand for the Lordes cauſe, againſt the mightie, Curſed bee yee of Meros, ſayeth the Angel of the Lord. But they who reuile him, as Sathan did Ioſua, The Lord rebuke thee, Sathan: So the Lord will powre his iudgement vpon them. *Iudges 5. 23*

Heere this poore man maintaineth the Lordes cauſe againſt all the worlde. It is not the baſeneſſe of the perſons, nor the ſmalneſſe of the number, that muſt prejudge the good cauſe: neither let vs thinke that the multitude muſt bee a patrocinie to an euill: as the Papiſtes woulde make the multitude a marke of the Catholike Church. But the trueth it ſelfe giueth credite to the Profeſſors, whatſoeuer they be. *Iudge not the cauſe by the baſeneſſe of the defenders.*

Libe-

Liberius, Bishop of Rome, when he maintained Gods cause before the Emperour, hee said, *Quota pars es tu orbis terrarum?* He answered, *Non diminuitur solitudine mea veritas tres enim pueri testati sunt contra Nebuchadanezarem.* God chooseth the foolish, to confound the wise: & the things that are not, to ashame those that are. I remember, that our Fathers, in the first reformation of our Church, had poore men to their Preachers, as Tanners, Taylors, &c. and the worde of the Lord was so powerfull in their mouthes, that it threw downe strong Holds: & no man was able to resist it. The Spirit of the Lord chose Shepheards, Fishers, & ignorants, that the worke might be knowne to haue come of God, & not of them: and that God should receiue the prayse. I reade, in the Councel of Nice, that when the holy Bishops conuened, & reasoned by arguments of great learning against the Philosopher, an olde man rose vp, and by the power of God in his simplicitie the Philosopher was dashed: and confessed, that it was God that ouercame him, and not men.

Lord,

Lord, remember mee, when thou comeſt into thy Kingdome.

Verilie, I ſay vnto thee, To day thou ſhalt be with mee in Paradiſe.

A Dialogue betwixt Chriſt and the Theefe.

In theſe two Verſes is contained a comfortable Dialogue, betwirt the Sauiour, and a ſinner: the Phyſitian, and a Patient: the Samaritane, and the wounded man: Mercie and miſerie meete together: Such a conference was betwirt him, and the woman of Samaria: him, and Nicodemus: him, and the woman deprehended in adultrie: But of them all, this is the moſte comfortable: for in the former hee maketh a title and right to them of the Kingdome of Heauen: but to this hee giueth preſent poſſeſſion of the Kingdome: And the more miſerable that the man is, ſo much the more is the mercie of the LORD to be magnified, who receiueth in fauour ſuch a deſperate ſinner.

The

Christ spake first by his Spirit.

The Lord Jesus first spake to him, by his Spirit, before hee spake to Christ by prayer: For no man can come to him, except the Father draw him. Draw vs, sayth the Bride, and we shall runne after thee. The Spirit hath three offices in prayer: First, he speaketh to our spirit, and learneth vs to pray: Next, hee conuoyes our prayers with vnspeakable sighes to God: And last, hee returneth a fauourable answere. So in this Dialogue, when the sinner becommeth the first communer and suter, it is to be vnderstoode, that hee was the first eternall speaker, and that hee was first spoken vnto by the Spirit, before he speakes to thee. So *actus agit*. So wee must pray, that God first may speake to vs, that we thereafter may speake to him: and if wee pray not, it is a token that wee want the Spirit.

The speach of the two Theeues differeth in forme and substance.

There is great difference betwixt his speach to Christ, and the other Theeues. The proude man, and desperate sinner, spake to God by reproaches: but this poore man speaketh by prayer. Hee spake in loftinesse: but this in lowlinesse. He spake doubtfully, If thou bee

that

that Christ: this speaketh confidently, Lord, remember mee.

The Pharisee, and the Publicane, both prayed: the one presumptuously, the other penitently. Bragging and begging are not comely in one person: but the more that the Begger humbleth himselfe, the more hee moueth. This man is a poore Supplicant, and receiueth Almes.

Now the substance of his sute differeth from the substance of the others, as they did in forme: For the other craued his temporall deliuery: this man seeketh the Kingdome of Heauen. It is true, God can giue vs temporall things: and giueth vs them: and will haue vs to aske them conditionally, so farre as hee shall thinke them conuenient and meete for vs. But Spirituall benefites may absolutelie bee sought: for God hath promised them so vnto vs. But each one sought according to his sight: for the one sawe nothing but this life, and therefore hee sought no more: but the other sawe Heauen, and therefore hee sought that which was heauenly. *As wee see we seeke.*

Diuerse

Diuerse sutes come of diuerse sights.

Diuerse sutes come of diuerse sights. If the Worldling saw Heauen, would hee not sute for it? But seeing his portion is in this present life, hee desireth no more.

But let vs see in this his prayer how hee vttereth his wonderfull fayth, in that hee nowe doeth acknowledge him to bee Lord and King, who was hanging like a Thiefe: and hee sawe life in the middest of death: for this is the nature of fayth. It is a demonstration and euidence of thinges which are not: for thinges that are beleeued, come neither vnder the compasse of sense nor reason: and therefore they are most hard. And of all other vertues, fayth is the most hardest to obtaine, and is contrarie to nature: For the eye of fayth pierceth thorowe the cloudes of the persecutions of this world, and the troubles thereof; and not detained nor impeded by them: for the faythfull contemne the miseries and calamities of this earth, and see God in his Maiestie, farre beyonde them all. For as a Mariner, who goeth to the Seas, loketh thorowe all surges and waues of the

The power of fayth.

Similitude.

Sea,

Sea, to a calme and peaceable Harbo-rie, where hee ſhall ariue, and reape the commoditie of his labour: and yet this Paſſenger is vncertaine, for hee hath no promiſe: Euen ſo, the Chriſtian ſeeth, that Chriſtes Church on Earth is in no better caſe, than himſelfe was, euer vn-der trouble: and hee ſeeth ſuch a com-fortable ende of temptations when hee ſhall ariue at that Port, that he ſporteth at thoſe momentaneal afflictions, which will cauſe an eternall weight of glorie: and hee is fully perſwaded, by the true word of him who hath promiſed, that he ſhall get recompenſe of his loſſes: as Da-uid ſayeth: I ſhould haue fainted, vnleſſe I had hoped to ſee the goodneſſe of God in the land of the liuing.

Therefore, it is no maruell that thoſe who ſee Chriſt only borne in the Cribbe, and hanging on the Croſſe, doe mocke him, with the euill Thiefe: and that thoſe who looke from the Croſſe, to the Crowne; and from the Croſſe, to his Throne, with the good Thiefe, doe ſeeke to him, and worſhip him. Therefore, it is lacke of fayth and light that marreth all things. The Lord open the eyes of

Diuerse sutes come of diuerse sights.

Diuerse sutes come of diuerse sights. If the Worldling saw Heauen, would hee not sute for it? But seeing his portion is in this present life, hee desireth no more.

But let vs see in this his prayer how hee vttereth his wonderfull fayth, in that hee nowe doeth acknowledge him to bee Lord and King, who was hanging like a Thiefe: and hee sawe life in the middest of death: for this is the nature of fayth. It is a demonstration and euidence of thinges which are not: for thinges that are beleeued, come neither vnder the compasse of sense nor reason: and therefore they are most hard. And of all other vertues, fayth is the most hardest to obtaine, and is contrarie to nature: For the eye of fayth pierceth thorowe the cloudes of the persecutions of this world, and the troubles thereof, and not detained nor impeded by them: for the faythfull contemne the miseries and calamities of this earth, and see God in his Maiestie, farre beyonde them all. For as a Mariner, who goeth to the Seas, loketh thorowe all surges and waues of the

The power of fayth.

Similitude.

Sea,

Sea, to a calme and peaceable Harbo-rie, where hee shall arriue, and reape the commoditie of his labour: and yet this Passenger is vncertaine, for hee hath no promise: Euen so, the Christian seeth, that Christes Church on Earth is in no better case, than himselfe was, euer vn-der trouble: and hee seeth such a com-fortable ende of temptations when hee shall arriue at that Port, that he spor-teth at those momentaneal afflictions, which will cause an eternall weight of glorie: and hee is fully perswaded, by the true word of him who hath promised, that he shall get recompense of his losses: as Da-uid sayeth: I should haue fainted, vnlesse I had hoped to see the goodnesse of God in the land of the liuing.

Therefore, it is no maruell that those who see Christ only borne in the Tribbe, and hanging on the Crosse, doe mocke him, with the euill Thiefe: and that those who looke from the Crosse, to the Crowne; and from the Crosse, to his Throne, with the good Thiefe, doe seeke to him, and worship him. Therefore, it is lacke of fayth and light that marreth all things. The Lord open the eyes of

our minds, that we may see the blessed glorie of his Inheritance, that wee may passe little for the indignities that our LORD, and his CHVRCH, heere suffer on earth, and that wee bee not offended in him.

The grouth of fayth.

But this is a marueilous grouth of this mans fayth, in so short a time. But hee fell in a good time for himselfe: hee had a good Teacher, and hee was a good Scholler. Hee had three Witnesses in Earth: to wit, the Worde, the Blode, and the Spirite: the Spirite inspired him, the Worde instructed him, and the Blode washed him: which Blode being freshlie powred forth, had its full vigour, and could not but haue some extraordinarie effect: For, if at the sight of that Blode the Heauens were darkened, the Rockes were rent, and the powers of nature were shaken, why should not a sinner bee conuerted? God yet in short time is able to doe great wonders. I knowe in mine owne experience Thieues, to whome yee are witnesses, who neuer heard of the Lord, & yet died marueilouslie well: in whome God wrought greater fayth, sense of sinne,

Three Teachers.

sinne, & sight of glorie, than in manie of you, whom I haue taught a long season. This will condemne you, for the great abuse of so good occasions, & will be witnesses against you, who are so often called, and will not come to repentance. As also it will let vs see, that it is not man who teacheth and laboureth, but Gods speciall grace, who will make his Spirite to breathe where and when hee pleaseth. At the preaching of Peter three thousand were conuerted, who were indured at the preaching of Christ. Then the Lord will call when hee pleaseth, at the first, at the ninth, or at the twelfth houre.

Remember mee.

HEe desireth Christ to remember him: wherein hee acknowledgeth, that hee hath in the Booke of his memoriall the names of the Saincts, who will not forget them. Hee is that high Priest, who carrieth vpon his Breast twelue Stones, & on his shoulder the names of ỹ tribes of Israel.

Christ hath a Memento Booke.

So all the Israelites are grauen in his heart, and on his shoulder he presenteth them to the Father. Here is our comfort, in the time of our triall: that when all forgetteth vs, the Lord cannot forget vs: Though my father and my mother forsake mee, sayth Dauid. Can the mother forget the childe? though Abraham forget vs, &c. This is a strong Tower & Hold, to which we must retire. Wee haue a God, who cannot forget his children, neither in life nor death: for in them there falleth no such imperfections. And seeing hee remembered his owne on the tree of the Crosse, whereon hee was hanging: as his enemies, in praying for them: his Mother, in prouiding for her: and the Thiefe, in conuerting him: what? will he forget vs, when hee is reigning in his glorie? No, it is not possible. Men may forget, by reason of their negligence, absence, or businesse: but it is not so with God: hee cannot forget vs, *Est totus visus auditus memoria*, &c.

A threefold grace.

But I perceiue, that this Christian hath a threefolde grace, as a threefolde Cord, to binde him to God: First, a retrospi-

trospicient loking backe to his former life, and repenting for the same: Nert, an introspicient grace, loking to Christ by fayth: And last, a prospicient grace, loking to Gods Kingdome. So I see that in a Christian all is but grace, grace, grace, preuenient, concomitant, and subsequent.

When thou commest into thy Kingdome.

BEholde, hee loketh to enjoye Gods Kingdome, which is a moste excellent Kingdome, and farre different from the kingdomes of this worlde: for the one is temporall, and the other eternall.

Difference betwixt this world and Christs Kingdome.

Hee maketh a difference betwirt this world and the Heauens. The Princes of this worlde haue dominion here: but Christs Kingdome was not of this world. In Heauen, absolutely, and perfectly, all, without contradiction, doe the will of God. *Vbi est Rex, veritas? Lex, charitas? Modus, æternitas?* Hee is that little

Augustine.

Stone, that came out of the Mountaine without hands, which bruised ỳ Image, and filled the whole worlde: his Kingdome is euerlasting. Let vs studie to be Subiectes of that Kingdome heere, that wee may reigne in it hereafter. And hence ariseth a singular comfort to vs, in that this man hath cõfidence in Christ before he come into his Kingdome; much more now, when hee is reigning in glorie, will hee not remember thee, if thou callest vpon him in trueth?

Then Iesvs sayde vnto him, Verilie, this day thou shalt bee with me in Paradise.

The diuision of the answere.

Ye haue heard the sinners suite, and now followeth ỳ Sauiors comfortable answere: wherein is contained, First, that Iesus answered: Secondly, the forme, by an oath, Verily: Thirdly, the time, To day: Fourthly, the person, and the societie, thou shalt be with me: And fifthly, the place; to wit, in Paradise.

Our Saviour made none aunſwere to the raylinges of the euill Theefe: whereby his patience appeareth: who being reproached, rebuked him not: learning vs, by his example, as Dauid alſo did, and Hezechias, to beare the reproaches of Simei and Rabſeketh: aſſuring our ſelues, that God hath ſent theſe Dogges to barke at vs, and will ſtoppe their mouthes when he pleaſeth. And againe, hee maketh aunſwere to the prayers of the good Theefe: to teſtifie to the worlde of his owne goodneſſe: who caſteth not off the prayers of the Poore, whenſoeuer they turne to him truelie. Seeing hee did not reiect the prayer of a ſinner on the Croſſe, will hee refuſe it on his Throne? Then pray in the day of thy trouble, and hee will heare thee, Pſal. 50. 15. The wicked man cryed, and was not aunſwered: the godly man cryeth, and is preſently aunſwered: he aſked in fayth & repentance.

Why God anſwereth preſentlie, and why he delayeth.

The Lord is ready to aunſwere ſuch as feare him, and ſuch as cry in trueth. Hezechias cryed, and the Lord anſwered preſently. Dauid cryed, and hee delayed, till hee ſayde, Hath the Lord forgotten

to bee mercifull? Hezechias and this man were at the laſt point of their life, and therefore they had neede of preſent remedies and helpes. Dauid, and others of his elect, hee will delay for ſpeciall reaſons, to trie their fayth and patience, if they will awaite vpon the Lord, and to ſtirre vp the ſpirit of prayer in them, and to make them ſo much the more thankfull, when they ſhall receiue deliuerie. For this is our corruption, that thoſe things which wee receiue ſuddenlie, wee paſſe by them with leſſe conſideration: but thoſe thinges which are long expected, are moſt heartilie accepted.

Verilie.

A Regall oath, which wee may truſt.

NOwe hee ſealeth his promiſe with his acuſtomed Oath, which is a concluſiue worde, and affirmatiue: before, as in this place: after, as in the ende of the Lords prayer. The word of a Prince, *Verbum Principis.* importeth a great ſuretie: but the oath of

of a King must be altogether inuiolable. God calleth vpon vs, will hee forsake vs, when wee come? God promiseth, is hee like vnto man, who can repent? God sweareth, can hee forsweare his worde? All the oathes and promises contained in the worde, and made to this man, or any other repentant sinner, appertaine to euery penitent person: for whatsoeuer is promised to this man, is promised to vs all: therefore wee may applie it to our selues.

Thou shalt bee.

NEither the weight of his sins, both against the first and second Table, nor the lateneſſe of his repentance, shutteth vp before him the mercy of God. Hee is the first, to whome Christ openeth the gate of Heauen: to learne all sinners that they despaire not of Gods mercy, prouiding that they vnfainedly repent.

Sinne excludeth not from Heauen: but impenitencie.

In Pa-

Wherin the two Paradises conuene, or differ.

THe place promised, is Paradise: vnder the which is comprised al pleasures, and ioyes, of ý Kingdome of God: For the earthly Paradise was a place planted by the Hande of God, and not of Adam: so is the heauenlie, a Temple, made by God. Secondlie, in Paradise were all pleasant thinges to the senses: in Heauen not onelie the senses shall bee filled, but the minde also shall bee satisfied. There is none earthly thing that can content the minde, it is so deepe a gulfe; the infinite God must satisfie it. Thirdly, God set to them in Paradise, the Tree of knowledge: of which when they had eaten, they were culpable of death: but in the other Paradise, groweth onely the Tree of Life, bringing forth Fruite ten times in a yeare. Fourthly, the Serpent did creepe in the earthlie Paradise: but the Deuill shall neuer enter heerein, to tempt anie of Gods elect. Fiftly, in ý first Paradise, potuerunt non peccasse, they might

might not haue sinned: but in the second Paradise, non possunt peccare, they cannot sinne. And syrthlie, and lastlie, the Angels stode at the dore, or entrie, of the earthlie Paradise, with the drawne Blade of a Swoorde: but the Angels are standing at the dore of Heauen, receiuing in, and bringing in sinners to Heauen, as ripe sheaues of Corne, to the Lordes Barne.

There bee the Riuers of Life, better than Euphrates, Pison, or Gihon. There is built the Temple, with the foundation of Golde and precious stones: there the Lambe is the light of the House: there bee the pure Seraphins singing: there is our Brother, the First-borne. O how amiable are thy Tabernacles, O Lord God of Hostes! (*Psal.* 84. 1.) Better is it to bee one day in thy Tentes, than a thousand elsewhere.

Bee see the joyes of Heauen depende not vpon mens merites, but vpon Gods fauour, who of his free gift bestoweth such ample honours vpon the vyldest sinners, according to his good pleasure. Assuerus made choyse of poore Hester, & made her his Queene. Christ hath chosen poore

Heauen cometh by Gods fauor

poore sinners, and made them partakers of his glorie. Let vs magnifie his mercies, (as the Virgine sayth, *Luke, chap. 1. verse* 48.) who so friendly beholdeth the base estate and degree of his seruants.

Christ doth grant vs more than we sute for.

Farther, when hee suted that Christ should onelie remember him when hee was come into his Kingdome, Christ in his aunswere promised him tenfolde more than hee suted for: for hee promiseth him the perfection of all pleasures in Paradise: Yea, hee promiseth him the companie of himselfe: and whereas hee desired onely that he should remember him when he should be in his Kingdome; hee promiseth him euen to day, and incontinent, to giue him the same. Beholde, the Royall King his gifts are as himselfe. Our King giueth vs more than wee can desire, according to his infinite nature.

The Emperour, Vespasian, is renowned, that neuer any man came away from him with a sadde heart, nor vnrewarded. Of our God so may wee say, Neuer ane man came truelie vnto him, and went away againe with a sad heart: I asked life, and hee gaue mee

a life that endured for euer and euer, ſayeth Dauid, *Pſal.* 21. *verſe* 4. Not as other Princes doe, which oftentimes diſappoint the expectation euen of their beſt attendants.

With mee.

HEere is the ſocietie, with whome hee ſhall bee, with Chriſt himſelfe, the head of the Church, the Sonne of God; yea, God himſelfe. This ſocietie is more worth than all the pleaſures of Paradiſe: For if I were in Heauen, amongſt the Angels and Saincts, what could I haue, if I wanted my Sauiour? Who could refreſh mee, but hee that redæmed mee? If a Wife were put into a place where all pleaſures are, and remoued from the preſence and ſocietie of her louing Huſband, ſhee would thinke her ſelfe to bee in a Priſon; but if ſhee were with him, though it were but in a Priſon, yet ſhee would thinke herſelfe to bee in a Palace. So how can a Chriſtian

Chriſts preſence is life.

Similitude.

stian thinke to haue ioye in Heauen, but in the presence of his Redeemer: Yea, I will affirme, that Heauen it selfe were no contentment to Gods children, if Iesus bee not there: and Hell could neuer affright mee, if the beames of his countenance would beate vpon mee. Therefore, this is an extraordinary great comfort, that Christ promiseth his company to him.

Hee that suffereth with Christ shall reigne with him.

Farther, as he is partaker with him in trouble, and maintaineth his Lordes quarrel, so he maketh him partner of his glorie: *si compatimur coregnabimus*: hee disdaineth not to hang with him, neither yet to reigne with him.

Where the soule is, there is the man.

Albeit both their soules were that day only in Heauen, (for Christs bodie was not there fourty dayes after) yet he saith, they were both in Heauē: to let vs see, that a man is named after the best part: for where the soule is, there is the man: and albeit the body and corpes bee lying in Tombes, in the earth, yet the soule is a liuing creature, and hath an immortall beeing. Therefore, it is truelie sayde, that they are in Heauen, who are with God: for God is the God of the liuing,

liuing, and not of the dead. As for ỳ bodie, it is a seed cast into the earth, to rot, and then to rot & reuiue, when the Sun of righteousnesse shall returne, and shew the beames of his glory to the world.

This day.

THE houre of thy death, the houre of thy marriage, the day of thy death and departure, the day of thy ioye: & as the Bride is allways attending vpon the day of the marriage, so should that day be the most acceptable day to thee. *The time.* *Similitude.*

Christ grueth him no delay, but presentlie entereth him into his kingdome: hee sendeth him not to Purgatorie. The Popes greatest suppost, himselfe confesseth, that *pœnas purgatoriales luit in Cruce.* O howe miserable comforters are the Papistes! who sende men and women that all their dayes haue beene boyling in ỳ purgatory & pangues of this world, walking through fire and water, to a spirituall Purgatorie. *Christ sendeth him not to Purgatorie.* *Bellarm. de sept. verb. Dom.*

They

They haue no warrand in Scripture, but that which is taken from allegories, & doubtfull speaches: & if it be an article of fayth, to be beleiued, it muſt be ſurely & plainly taught by Chriſt & his Apoſtles. This is an Herrie-water-net, and hath ouer-ſpred the whole waters, and all the people of the world: it was wouē lately: and ỹ ſame Fathers who ſpeak in ſome places of it affirmatiuely, in other places ſpeake of it doubtfully, and in other places negatiuely: *Qui hoc credunt, & tamē Catholici ſunt, humanâ mihi benevolentiâ falli videntur, nam ſcriptura divina aliter conſulta docuit*: That is, They that beleiue that there is a Purgatorie, and yet are Catholickes, they ſeeme to be deceiued by humane beneuolence: for the holy Scriptures being conſulted with, teach otherwayes. Reade all the Chapter. And, *Poſt hanc vitam eſſe incredibile non eſt, ſed utrum ſit quæri poteſt.* And againe, It is not incredible that there is a Purgatorie, but it may be asked whether it bee or not.

Purgatorie a vaine inuention.

Aug. Tom. 3. Ench. ad Laur. cap. 67.

Tom. 4

Then ſeeing wee haue no warrand of that groundleſſe Purgatorie, let vs rely to ỹ ſweet promiſes of Chriſt, that how ſoone ſoeuer our ſoules goe out of this taber-

tabernacle of clay, assone it is receiued, by the hands of the Angels, is carried into Gods Kingdome. There is an Heaue and an Hell, saith Augustine, *Medium locum penitus ignoramus*: we altogether misknow any mid-place.

But I remit him, who desireth to reade of Purgatorie, vnto a Treatise of the Centuries, written by my Brother: for I treat no common places. Let vs reioyce, that Paradise is prepared for vs: and wee shall exchange a Prison with a Palace. The Lord enter vs into it by his Sons blood:

to him bee prayse
for euer.

AMEN.

THE THIRD WORD,

IOHN XIX. VERS. 26. 27.

When IESVS, therefore, saw his mother, and the disciple standing by, whom hee loued, hee sayeth vnto his mother, Woman, beholde thy sonne.

Then sayeth hee to the disciple, Beholde thy mother, &c.

THE second Word was a Word of promise, vnto his Client and Supplicant, the penitent Thiefe, who being earnestlie desired of him, that he would remember him when hee came into his Kingdome, he giueth him more than hee suted for, and promiseth

him Paradise that same day, without farther delay. For such is the liberalitie of this great King, who bestoweth vpon vs more than euer wee could haue thought of, or hoped for at his handes: which shoulde encourage vs to bee alwayes asking crummes which fall from his Table, and hee will giue vs the Bread of the children. I asked life, and hee gaue mee a life, &c.

God giueth more than wee can aske.

Psal. 21. 4

Now followeth the third Worde of charitie, and naturall duetie to his mother, that Virgine. For if hee forgaue his enemies, will hee bee vnnaturall to his Parent: and especiallie such a carefull Mother as shee was.

This Scripture containeth three thinges: First, the part of Marie, with her friendes, and with the societie of the Saincts, witnesses of the Lordes sufferinges. Secondlie, Christes recommendation of her to Iohn. And thirdlie, Iohns obedience.

The diuision of this word.

Marie, his deare Mother, who accompanied him in his life, nowe giueth her presence at his death and buriall: Shee was pained for him, shee was banished into Ægypt with him, she sustai-

Mary was present at his death.

ned

med pouertie, and infamie; why shoulde thee neglect this last duetie, to be a witnesse of his death? Better it is to come to the house of mourning, than to the house of banquetting. The heart of the fole is in the house of banquetting, for there is nothing offensiue to nature: there bee all thinges delectable to the senses: but in the House of mourning are all thinges that may offende our senses.

But the liuing may learne at the death (especiallie) of the godlie, manie things, and applie them to their own hearts; as the mortalitie of man, the punishment of sinne, the contempt of the worlde, the fragilitie of our nature, and innumerable other good documents and instructions, which we cannot learne in anie other Schoole.

Howe necessary it is to frequent the houses of the dead.

Then the blessed Virgine teacheth vs to goe to the house of mourning, and bee witnesses of the death of others: that thereby wee may learne to die our selues. Indeede it is a dolorous sight to the Mother, to beholde the death of her sonne, seeing nature requireth the childe to close the eyes of the parentes:

But the Mother to see the death of such a Sonne, as neuer Woman bare the like, was the swoorde which Simeon sayde should pierce her heart: euen the swoorde of sorrow. I am sure that neuer Woman had such joye of a Sonnes life, nor neuer Woman had such sorrow at a Sons death, neither had euer a Mother such patience as the Virgine Mother: for faith bridled al her passions: her patience ouer-ruled her passuons: shee learned at her Son, to bee singular in euery thing: shee was sure that hee was borne to die for the sinnes of the world: she believed, & therfore she beholdeth it with a manly countenance: shee was perswaded of his resurrection vpon the third day: therfore she vses none out-crying, imprecations, or execrations, as other Women would haue done: but she standeth, & beholdeth.

Luke 2.35 Maries *sword, that pierced her heart.*

Marie *singular in all, namelie patience.*

Marke, that fayth is the only vertue which can subdue all our affections, and make them obedient to Gods will. The Heathen mourne for their dead, but out of measure, because they haue none hope of the resurrection. But the Christians knowe otherwise, as a certaine Father sayeth, *Quod præcesserunt, non decesserunt: quod*

Fayth subdueth all our affections.

quod mors sit abitus, non obitus: non fu- *Ambros. de vita Theod.*
nus, sed fœnus. And therefore they temper their sorrowe. But not to sorrow, or ouer-much to sorrow, is Heathnish: Christianity is in mediocritie.

But there be attēding with her other Christian women, and Iohn, who attended vpon him in his life: they forsoke him not at his death, albeit many of the Apostles fled away. And therefore, this is their constancie, that they abide with him in his extremitie. Wherfore ỳ Lord honoureth them, that they become the first Preachers of his Resurrection. And therefore yee see what it is for vs not to leaue the Lord in his sufferinges: For if wee suffer with him, wee shall also reigne with him: and hee shall honour vs, euen in this world.

There are thræ Maries in this place, the one a Virgine, the other a married wom̄, and the third a sinner: there was another the sister of Moses, & another of Martha: neuer so many good women of one name: a Virgine, a married woman, and an Harlot, & yet all good Christians. It is not the estate or condition of thy person that will exclude thee from the *Many Maries, few good Maries.*

grace of Christ, but thine impenitencie. If thou bee a Virgine, thou doest well: if thou bee married, thou shalt bee welcome: and if thou hast beene an Harlot, and now art penitent, God will not reiect thee. Let vs not enuie Virginitie: for as it is neareſt, ſo it is worthieſt: *Hieronym.* *Chriſtus virgo, & mater virgo virginitatem coronauit.* Neither let vs contemne Marriage, for it is lawfull: neither ſhould a ſinfull woman be rejected, whom Chriſt ſo often receiueth to his mercie: for of all ſortes, God hath (and will haue) ſome for his Kingdome.

The communion of Saints.

Farther, this their ſocietie commendeth vnto vs the cõmunion of Saincts: for there is alway a fellowſhip amongſt the members of Chriſtes bodie, both in wealth and in woe: they ſtand and fall together. Yea, there is a marueilous ſympathie amongſt them: they mourne together, and rejoyce together: which ſhould teach vs to put on our mourning apparell, with the Church, as Heſter did, and Mordicai, with the Iewes: that with her againe wee may put on the garments of ioye and gladneſſe. When the Lord reſtoreth the captiuity of Sion,

our

our mouthes will bee full of laughter. Wee may sowe in teares, but wee shall reape in joye.

But beholde who are his witnesses, euen a smal number of obscure persons, and women; where his aduersaries stand beholding him with delectation, bathing their eyes with delight in his blood. So is, and euer hath bene, the estate of Gods Church, who hath giuen testimonie to Christ: Not many rich or wise, &c. And, To the poore is preached the Gospel. Therefore, let vs not bee out of heart, when we see the like estate of Christs Church: Shee is on earth a poore stranger, forsaken of the worlde, and hated and contemned by the world: for shee is not knowne what she is: here she must bee obscure, that hereafter shee may bee made manifest: for neither are wee our selues knowne heere what wee are. *Christes witnesses are obscure.*

Now the Virgine his Mother stode by the Crosse: but shee was not nayled to the Crosse. Shee was a witnesse of his sufferinges, but shee suffered no part of them her selfe for vs. *Marie did stand by, but not nayled to the Crosse.*

The Papistes doe great injurie to our

grace of Christ, but thine impenitencie. If thou bee a Virgine, thou doest well: if thou bee married, thou shalt bee welcome: and if thou hast beene an Harlot, and now art penitent, God will not reiect thee. Let vs not enuie Virginitie: for as it is neareſt, ſo it is worthieſt: *Hieronym.* *Chriſtus virgo, & mater virgo virginitatem coronauit.* Neither let vs contemne Marriage, for it is lawfull: neither ſhould a ſinfull woman be rejected, whom Chriſt ſo often receiueth to his mercie: for of all ſortes, God hath (and will haue) ſome for his Kingdome.

The communion of Saints.

Farther, this their ſocietie commendeth vnto vs the cõmunion of Saincts: for there is alway a fellowſhip amongſt the members of Chriſtes bodie, both in wealth and in woe: they ſtand and fall together. Yea, there is a marueilous ſympathie amongſt them: they mourne together, and rejoyce together: which ſhould teach vs to put on our mourning apparell, with the Church, as Heſter did, and Mordicai, with the Iewes: that with her againe wee may put on the garments of ioye and gladneſſe. When the Lord reſtoreth the captiuity of Sion,

our

our mouthes will bee full of laughter. Wee may sowe in teares, but wee shall reape in joye.

But beholde who are his witnesses, euen a smal number of obscure persons, and women; where his aduersaries stand beholding him with delectation, bathing their eyes with delight in his blood. So is, and euer hath beene, the estate of Gods Church, who hath giuen testimonie to Christ: Not manie rich or wise, &c. And, To the poore is preached the Gospel. Therefore, let vs not bee out of heart, when we see the like estate of Christs Church: Shee is on earth a poore stranger, forsaken of the worlde, and hated and contemned by the world: for shee is not knowne what she is: here she must bee obscure, that hereafter shee may bee made manifest: for neither are wee our selues knowne heere what wee are. *Christes witnesses are obscure.*

Now the Virgine his Mother stode by the Crosse: but shee was not nayled to the Crosse. Shee was a witnesse of his sufferinges, but shee suffered no part of them her selfe for vs. *Marie did stand by, but not nayled to the Crosse.*

The Papistes doe great injurie to our

our LORD, who giue vnto her the honour of that redemption, which shee conquished with no droppe of her blood: for the whole worke was done and accomplished by himselfe: hee is the Lord, and his glorie hee will giue to none other.

Christs eye to his owne.

CHRIST IESVS, hee seeth them all, but her in speciall: and then hee speaketh vnto her. Yee see that in the middest of his sufferinges hee hath minde of his Mother, and hath an eye vpon her. The Lord dwelleth in the Heauen, and yet hee hath an eye to his Orphanes, and poore children, which are on the Earth, to prouide for them. Thinke yee not, but that a Mother will see and knowe her childe amongst a thousand? and will not the all-seeing eye of Christ bee bent towardes them that loue him? Hee looked to Peter, and conuerted him: hee looked to Marie, and prouided for her. There is our comfort, that the Lord Iesus looketh vnto vs. Though the Mother could forget the childe, yet hee cannot forget thee: hee is the high Priest, and carrieth the names of his children vpon his Breast,

and

and in his Heart, and vpon his Shoulders.

The name of Iohn is circumscribed, The beloued Disciple: for albeit hee loued them all verie dearlie, yet hee loueth one more than another. And the causes why hee loued Iohn aboue the rest, were both grace and nature, for he was his kinsman, according to the flesh. And therefore, when we see the grace of God, and his Spirituall blessinges, in our friendes and kinsfolkes, wee shoulde learne of Christ not to bee vnnaturall towardes them, but to loue them so much ẏ more, ẏ God hath made vs partakers both of one blood, & of one minde. And this condemneth this Generation, in whom is no naturall affection, & who loue themselues, and neither God nor man. For I affirme, that where there is no naturall affection, there is not ẏ Spirit of God: for Gods Spirit, where hee lodgeth, there hee vseth to correct the infirmities and defectes of nature, and warneth his lodging to discharge all her duetis. But indeede they bragge in vaine of the Spirit of God, who loue not their Friendes.

Christ doth loue, & more.

Vnnaturall men, are not spirituall.

Wo-

Honour all, without prejudice of the calling.

OVR Lord calleth his Mother Woman, both heere and in the Feast of Canah, for that the worke of our redemption was heere working: and there the miracle, which was the worke of his Godhead, would haue no fellowes or companions: and hee as Creator, calleth her as a creature: otherwise hee was obedient, and reuerenced his Parentes alwayes. We should so farre acknowledge our duetie to all to whome wee are bounde, as the honour of our calling will permit: and for the respect of no flesh diminish the authoritie of our calling. Therefore hee would not come out of the house to his Mother: but sayde, These are my Mother, my Brethren, &c. Confirm

Luke 8, 21

And I reade in a Counsell of Rome, of Fabius Georgias, who when his Father was meeting him, made him to light downe vnto him, because hee was of the Counsell. Confirm

Thinke

Thinke ye not that these Papistes are foles, who so extoll that blessed Virgine, to giue her such honour which no wayes appertaineth vnto her, without prejudice of her Sonne? It is enough that she is blessed among women, and aboue women, and not aboue God.

Beholde thy Sonne.

THE person to whom he commendeth her, she calleth her sonne. The duetie which hee requires of her, is, Behold him. Her sonne for his louing affection, and that she woulde behaue himselfe none otherwise towards her, than as a sonne towardes a mother. Iohn himselfe in his Epistle, calleth the younger children, the elder Fathers, saying, I speake to you, children, &c. Such should bee the affection of the younger Christians towards the Elders: they should loue and honour them no lesse than their owne Parents: and the Elders should account them their children.

Why Iohn called a sonne.

When

When hee biddeth her beholde him, hee would tell her that hee had a speciall regarde vnto her: for hee knewe that shee might bee tempted with pouertie after his departure: and therefore hee leaueth her a seruant in his rowme, who will care for her.

God neuer leaueth his owne comfortlesse.

Gods prouidence towardes vs is so great, that where hee abstracteth one comfort from vs, hee will not haue vs to distrust, for hee will surelie supplie it by another: if hee take thine Husband, thy Wife, thy Childe, &c. God will put another into their rowme, that thou mayest finde that he hath not onelie one meane of comfort; but when it doeth fayle, he can supply it with an hundreth. Thankes bee to our all-sufficient God, who hath so manie and great meanes of our comfort: if not by her, as Mordecai sayde to Hester, yet hee can bring comfort to Israel.

Marie lived by fayth.

Consider the care which the Lord hath ouer his deare Mother: albeit shee was poore, yet shee liued by fayth. Gods children in this worlde haue not great store of temporall riches, for their treasures are aboue: though they abounde not,

not, yet they doe not want. God in a conuenient time giueth them meat in due season.

This is against the course of nature, for mothers vse to lay vp for their children; but heere the sonne must prouide for the mother. Many children are like vnto the young Partriches, who assoone as they are pin-fethered, altogether forsake her who full tenderly hath brought them vp vnder her wings. But many others are like vnto Vipers, as Plinius sayeth, who slay their mothers, of whom they haue had the beginning of their life. *Plin. lib. 10 cap. 62*

Children should haue care of their aged Parents.

So Christ teacheth children by his example, to haue care of their Parents: and so αντιπελαργειν, to play the Storkes part.

And to the effect that children maye discharge an honest duety, parents ought to traine them vp vertuously and godlie. It was prouided by an auncient Lawe, that children were not bounde to care for their parentes, who were not carefull of them in their youth, to haue brought them vp in vertue. *Parentes ought to traine vp their children vertuously. xii. tabul.*

Where he bidden her behold Iohn, it is not but that he would haue her looking higher *Looke higher then the instrument.*

higher than Iohn: For as wee should looke to the instrumentes which God prouideth for our weale; so wee should looke farre aboue them, to him who giueth them that thereby they may relieue vs, and giueth them heartes to bestowe vpon vs our necessaries. Let vs, therefore, bee so thankfull vnto men, that wee in no wise become vnthankfull vnto God, for his liberalitie and mercie towardes vs.

Beholde thy Mother.

The worde [Behold] comprehendeth all dueties.

THis word [Beholde] comprehendeth all the dueties which Iohn should doe to the Virgine Marie: the care to prouide for her bodilie maintenance, the care to comfort her soule, which was pierced with a sworde of sorrowe, and the care of her name. And this word [Beholde] stirreth him vp to a singular and speciall consideration and attendance to that singular and admirable Vessell of Gods mercie his Mother: For as wee are commanded to haue

haue a regard to al them of the houshold of fayth, much more should wee haue them in singular price, whom God hath stamped with the rarest markes of his Image.

And this rebuketh, & will condemne, this merciless last Age, which is so frozen, and harde hearted, towardes the Saintes, that they beholde their miseries and soares, with such eyes as the Leuite did that wounded man, who was going to Iericho: or as the rich Glutton did Lazarus; without powring Wine or Oyle into their woundes, or comforting them ante way: which Dauid founde by experience in his trouble: for hee loked rounde about him, to finde a comforter, but founde none: yea, they mired Gall with his Vinegar, as they did also vnto Christ vpō the Crosse: for their Religion standeth in contemplation, and bare discourses, and not in practise: for ỳ Apostle sayeth, This is pure Religion, and vndefiled before God the Father, to comfort the Widowes and Fatherlesse.

What this worde [Beholde] learneth vs to doe.

Therefore, let this watch-worde [Beholde] stirre vs vp, and waken vs to a diligent performance of the duetie of

Christianitie towards Gods Children: for albeit wee haue not Christ alwayes, nor yet the Virgine his Mother, yet the Poore wee haue alwayes: and hee shall say, Hee that did it to the least of these little ones, hee did it vnto mee.

Iohn commanded to honour, not to adore her.

Next, it is to be obserued, that he bade him beholde her when shee was liuing, and not adore her as a Goddesse when shee was dead.

But this is the nature of the superstitious world, that they build vp ý Sepulchres of the Saincts, and bestow costlie Ornaments, builde Temples, Altars, Images, &c. and make Festiuall dayes to them when they are dead; whom they contemned, spoyled, and persecuted to death, when they were in the world.

Epiphanius, an holy Father, came vnto the Church of Anablatha, and founde an hanging Tapestry, wherin was painted the picture of Christ, & his Apostles; which he rent, and commanded the Minister of ý Church to cloathe therewith the liuing Images of God: that is, the Poore. This is ý corruption of this Age, wherein men bestowe so much vpon the memoriall of ý dead Saincts, who need

it

it not, and are so negligent of the liuing Saints, which are in misery amõg them.

Thirdly, I marke the correspondence which Christ requireth betwixt his Mother and Iohn; that hee requireth euerie one to beholde another.

This is the communion of ẏ Saints, that as each member of the body serueth one another, & liueth not to it self; so euerie Christian should care for the weale of another: the hãd ministreth to ẏ mouth, the mouth to the stomake, & the stomake to the rest of the members: so euerie one liueth by communication of their offices, to the helpe of others: as wee see in Ionathan and Dauid. *Each member liueth to serue one another.*

Fourthlie, we sæ out of this he calleth her Iohns Mother, to learne young men howe to regarde those of greater age, to honour and loue them as their Parents: as also the aged should studie to behaue themselues so grauelie and lounglie towardes the younger, that thereby they may purchase reuerence to their graye haires. But as Debora was a Mother in Israel, so Christian Women shoulde honour their yeares by the grauitie of their good manners: and not to bee like *How yong men ought to regarde aged persons.*

those Widowes which Paul speaketh of, who waxed wanton.

The obedience of Iohn is set downe in the last rowme, who from that time forth toke her home vnto his House. Might not our Sauiour Christ haue fed his Mother in her own House? Yes: but hee would not, but committeth her vnto another. God would haue her betrothed vnto Ioseph, for the same reason, euē to auoyde slander. So hee will haue her in the holie and honourable companie of Iohn, that the Deuill should haue no more occasion in her age, than he had in her youth, to slander her. So wee should eschew all appearance of euill.

Hee committeth Marie vnto Iohn, to auoyde slander.

Heere againe, yee see that Iohn maintained a Familie, and kept Hospitalitie to manie: especiallie hee had great honour to keepe House to the Mother of our Lord.

Johns Hospitalitie.

What is the vaine conceit of the Papists, that they enuy and contemne marriage of the Clergie, in so high a degree, that they pronoūce it to be greater sinne (in one of their Orders) to imbrace marriage, which is honourable amongst all men, than toe be defiled with adulterie, which

The Papists confuted, who refuse marriage to Churchmen

which is a deadlie sinne, with their owne confession, but especially in Church-men, who should bee patterns of chastitie vnto all others?

But what should I say? Is not this the marke of the Beast, & of Antichrist, to forbid Marriage? and a doctrine of deuils, which biddeth men abstain from Meats, which God hath made common? And in this they are moste ridiculous, that they admit matrimonie vnto the number of their seauen Sacraments, as a seale of the spirituall conjunction of the Church with Christ: and yet they will exclude themselues from the seale of that conjunction, as though they woulde proclaime, that they are not members of Christ, but of Antichrist.

Iohns obedience.

Iohn, in the last part of this Text, receiueth her vnto his House: by which his obedience, hee woulde learne vs to doe with expedition those things which our Lord commandeth vs: for hee sayth, From that houre the Disciple tooke her home to his House: for delay of time in execution of Gods wil, doeth breede manifolde impediments. Holie Abraham being commanded to slay Isaac his son,

presentlie went to worke, not aduising with Sarah, nor with flesh and blode: but immediatelie sadled his Asse, and went vnto Mount Moriah. It is wel reported of that holy Martyr, who being desired to aduise anent the breaking of Gods Cõmandement, answered, *De tam sancta re non opus est deliberatione*, We need not to deliberate, or aduise, of so holie a matter. Therefore, let vs learne speedilie to doe the Lordes busines, and not slacklie, nor negligentlie.

Woe to those that doe the worke of God negligently.

Nert, by his example let vs learne to be full of Hospitalitie, especially to them of the House-holde of fayth: as Dauid saith, I giue my goodnes to the Saincts. The Hospitality of Abraham was richly rewarded, who receiued God & two Angels, and got a promise of Isaac. As also the Shunamite woman, who receiuing Elizeus, attained a childe. But this is the greatest honour of all, that hee harboureth the Lordes Mother.

Psal. 16.3

The Apostle, amongst the vertues of Ministers, many times craueth Hospitalitie: And this shoulde learne Preachers, and Ecclesiasticall persons, to studie to bee rich in good workes, and remem-

Preachers ought to be hospitable.

remember, that *beatius est dare, quam accipere*: and that they distribute their treasures vpon the bellies of the Poore.

We reade of a Bishop of Rome, who at his dying day being asked, howe hee had inlarged his Patrimonie, gathered all the Poore of Rome together, and sayd, There is my treasure.

Wee reade of one Wilhelmus Waramus, a Bishop of Canterburie, who at his dying day asked what was left in his treasury: & being answered iii. pieces of gold, replied, *Satis est viatici mox hinc emigraturo.* that is, There is enough of charges for the journey to one that is so soone to depart.

This should admonish all couetous Church-men, who heape vp Treasures to themselues heere on Earth, and build vp their Houses, with temporall riches; that they woulde learne of Saint Iohn the Euangelist, to erogate and bestow their Talent vpon the Poore, and vpon the needie: for that will bring them greater peace of conscience in the day of their temptation, than if they had conquished a thousand worldes.

But they will say, Wee must haue a care of our owne Families, Charitie beginneth first at her selfe. But for answere, Charitie must not so begin at themselues, that it continue with themselues, and ende with themselues, without respect vnto God, or their Neighbours. God purge his Church from such, for his Christes sake: to whom, with the Father, & the Spirit, bee prayse.

AMEN.

THE FOVRTH WORD,

IOHN XIX. VERS. XXVIII.

After this, IESVS knowing that all things were now accomplished, that the Scriptures might bee fulfilled, he sayth, I thirst.

YEE haue heard three Words, one of pardon to his Enemies, another of promise to his Client, and the third of care for his Mother.

Nowe the foure last words comprehende his owne estate, which is either militant, or triumphant: militant, and fighting vnder pangues; corporall, I thirst: *The diuision of the foure last words.*

thirſt: ſpirituall, My God, my God, why haſt thou forſakē me? triūphāt ouer our enemies, *Conſummatum eſt*, It is finiſhed: his owne, Into thine handes, O Lord, I commende my ſpirit.

Nowe wee haue to ſpeake of his corporall pangues in this worde, I thirſt.

Pſal. 137

Wee ſee hee preferred the care of the Church not to his chiefe ioyes onlie, but to the care of himſelfe. The Shepheard hazardeth himſelfe for his Sheepe: and the Henne for her little ones: which ſhoulde teach the Miniſters of Gods worde, to preferre the ſaluation, and care of the people, to themſelues, and their owne weale. A Mother that ſeeth her childe pained, although ſhee bee ſicke, yet for pittie of her childe ſhe forgetteth her paine: Euen ſo doeth Chriſt.

Similitude.

The diuiſiō of the Text.

But to vnfolde our Text, it containeth foure things: Firſt, the time when he ſpake this, when all things were performed: Secondly, the ende to which hee ſpake this, to fulfil ỹ Scripture. Thirdly, the ſpeach it ſelfe, I thirſt: And fourthlie, the comfort which he getteth, They preſent him Vinegar and Gall.

The time when all thinges were performed

formed which were spoken of him, to the end the Scripture might be fulfilled. Ye see the great care that Christ had in his sufferings, to performe euery thing that his Father had appointed him in his worde, that hee will not suffer one iote therof to be vnaccomplished: for nothing befell to him, but that which ỹ holy Spirit fore-tolde by the Prophets: and nothing was fore-spoken of him, which he did not performe in his owne person. It was fore-tolde, that hée should ride on an Asse, that they should sing vnto him Hosanna, that hée shoulde bée solde for thirtie pieces of Siluer, that his death should bée conspired by Iewes and Gentiles, that hee should bee betrayed by his friend and Disciple, that hee shoulde bee taken, spitted vpon, and reproachfullie handeled, forsaken of his Apostles, accused by false witnesses, hanged vpon a Trée, and that betwirt two Theeues, haue his side opened with a Speare, his Garmentes diuided, and rise againe, &c. These, and all other thinges, which hee did, and suffered, were fore-spoken, and performed accordingly.

Christes care to performe the Scriptures.

Zach. 9. 9. *Psal.* 118. 26
Zach. 11. 12
Psalm. 2
Psal. 41. 9
Isa. 50. 6
Zach. 13. 7
Psal. 55. 11
Deutr. 22. 23
Esa 53
Zach. 12. 10
Psal. 22
Psal. 16

And seeing he hath performed the least worde

God will performe al his promises.

word that euer was written of him in ỹ Scriptures concerning his actions, or concerning his passions and sufferings, this is a great confirmation of our fayth, that hee will also performe moste assuredlie these three Articles of our fayth: to wit, His seconde comming, to iudge the quicke and the dead: and, The resurrection of our bodies: and, The life euerlasting. Hee that believeth not, maketh God a lyar. Iob, and Daniel, Isai, and all the Prophets, prophesied of these thinges: therefore let vs believe them.

1. *Iohn* 5. 10. 3. 34

Christ attentiuelie marked the Scriptures.

First, out of this yee shoulde marke howe attentiuelie Christ Iesus marked the Scriptures, as the Oracles which his Father gaue out by the mouthes of his Prophets, concerning him. And if the Sonne of God himselfe was carefull to search them, howe much more neede haue wee to search them? This hee commandeth, Search the Scriptures. And Peter sayeth, Wee haue a moste sure word of the Prophets, to the which yee doe well that yee take heede, as vnto a light that shineth in a darke place. And therefore, I saye againe, that if Christ

hath

hath had such regard of the Scriptures, that in all his Sermons he citeth them, in all his actions he followeth them, and in all his sufferinges hee perfourmeth them; shoulde not wee, by his example, reade and examine the Scriptures: frame our liues according vnto them, thinke of them, speake of them, liue by them, and die by them: that wee may haue peace in our conscience, and a safeguarde to warrand vs against all temptations, and against all challenges: that we may doe as Christ did: for when Sathan three times assaulted him, the Lord as manie times repulsed him, and that with the sworde of the worde. Abraham did nothing, but as the Lord commaunded him: hee went by that commaundement from Padanaram: and from thence whithersoeuer hee went, hee followed Gods direction and worde. Moses neuer went a foot-step without Gods word: as the Lord commanded Moses, so did hee: they rose, they stayed, as hee commaunded. So did Dauid consult with Gods mouth. And neuer one of our errands can prosper, but those which haue the warrand of Gods worde, that wee may

Doe all thinges by warrand of the word.

approue them out of Gods own mouth and worde, and that they are done and qualified according to Gods ordinance, and that God will allow of it; and then it is well, though all the worlde woulde controll it: but indeede if it bee not done by that warrande, it is done doubtfullie, and it is sinne, because it is not done in fayth. Rom. 14

This place confuteth the Papists & Athists.

This place then both confuteth the Papistes, who discharge the reading of the Scriptures, when Christ himselfe commaundeth vs to search the Scriptures: and likewise it reproueth the Athistes of our time, who hauing good occasion to heare and reade the Scriptures, rather imploy their time in carding, dicing, drinking, &c. when as the Scriptures are the Armour of God, to defende vs: the light of God, to direct vs: and the staffe of God, to vpholde vs: yea, they are all in all vnto vs.

In thy sufferinges looke to God, & not to man. Heb. 5. 5

Nert, yee see howe carefull hee is to obey the will of his Father in euerie point, euen to his greatest cost: and so hee learned obedience, by those thinges which hee suffered, although hee was the Sonne. And so he loked to his Father

ther in euerie one of his sufferings: and this made him to drinke that Cup more willinglie. Hee looked not to the hand of man, but to the will of God. Euen so did Dauid, when hee was rayled vpon by Simei: and Eli, when hee had hearde the sentence pronounced against his sonnes by Samuel, hee sayeth, It is the Lord: and likewise Iob sayde, I will lay mine hande vpon my mouth, for thou hast done it.

And this shoulde teach vs to imitate our Sauiour in this point, that when our aduersaries (for what Christian is he of anie moment that hath not some?) when they, I say, trouble vs, then to looke to our God, and saye, This is thy will, Thy will bee done.

This will worke a patient suffering of anie crosse: where wee turning our eyes to men, the instrumentes of our euill, wee goe mad, and bee worse than Dogges.

Therefore, let vs take heede to our selues, and looke to God, and his working with vs: and bee content to performe his will.

I thirſt.

But let vs goe to the Worde it ſelfe: it is taken out of the lxix. Pſalme, verſ. 21. the wordes are theſe, They gaue mee Gall in my Meate, and in my thirſt they gaue mee Vinegar to drinke. These wordes are ſpoken by Dauid, being a member of Chriſt; and yet they are perfourmed in our Head.

A ſympathie betwixt Chriſt, and his members.

There is no doubt of a Sympathie betwirt Chriſt and his members: hee ſuffereth with them, and they with him. Hee ſayde, Saul, Saul, why perſecuteſt thou mee? And the Apoſtle ſayeth, We fulfill the reſt of Chriſtes afflictions in our fleſh.

Seeing the Lord was partaker of all our euils, why ſhoulde wee not thinke it an exceeding great honor to ſuffer with him heere, that wee may reigne with him heereafter? Hee paſſeth by all his bodilie paines, ſoares, woundes, &c. and maketh onely mention of his thirſt: for of all pangues, thirſt is moſt hard to

bee

bee borne: for by it all the fountaines of mans life, as well sensitiue, as also animall and vitall, are dryed vp: and the blood and substance of mans body so exsiccated and made drie: that of-neressitie the fabricke of mans nature must decay, where thirst preuayleth vnrefreshed.

The paines of thirst were so great, that Sampson, when hee had ouer-come a thousand Philistimes, yet for all his strength, was ouer-come by thirst: and hee was as a dead man, till the LORD gaue him water out of a Iaw-bone. *Iudg. 15. 19*

Hagar was steruing with thirst, till GOD opened vnto her a Fountaine. *Genes. 21. 15. 16*

And the three Kinges that were to fight against Moab, were all like to bee vndone with thirst, if the LORD by his Prophet had not relieued their want. *2. King. 3. 9, &c.*

The men of Bethulia, when the Citie was besieged, fell sowne, and died with thirst. *Iosephus lib. bell. Iud. cap. 12*

The Samaritanes being assaulted by the Romanes, died with thirst.

Thales Milesius, (as Laertius writeth, *Laert. lib. 1 cap. 1*

teth) perished through heat and thirst.

Ioan. Leo, in descrip. Afr. lib. 1. ca. 17

Iohannes Leo hath a memorable Historie of certaine Merchantes, which perished through thirst, in the Desart of Azoad, in AFRICA: where are yet to bee seene two Sepulchres; the one of a Merchant, and the other of a Carrier of Wares; who solde vnto the Merchant a Cuppe of Water for a thousand Crownes: and yet the Water being not able to suffice them both, there they both died.

Plutarc. in lyc.

Lysimachus yelded himselfe, with his whole Hoste, for want of water: and having dronken, being nowe become a captiue, hee vttered these wordes, *O Dii, inquit quam brevis voluptatis gratia ex Rege me feci servum:* that is, O God, for howe small a pleasure of a King have I made my selfe a captiue?

Curtius, lib. 7

And it is famously reported of Alexander the Great, that when hee was come from a Battell, with his Armie, & being stressed with thirst, at last they founde a Riuer, of which moe died than by the Sword. And innumerable other examples, which wee neede not to expresse.

Marke

Marke and obserue anent this thirst of our Lords, how Christ, ỳ secõd Adam, restored the losse of the first Adam: For Adam ate of the Tree, Christ thirsteth on the Tree: his superfluitie is punished by Christs necessitie: he toke the Apple which hee needed not, Christ againe lacked the drinke which hee had needs of: and Christ redeemed and gained by his displeasure, the losse which man got by his vnlawfull pleasure. *Christ by his thirst, supplieth Adams lust*

Now if our Sauior suffred this thirst for our superfluities cause, shoulde anie Christian, who professeth himselfe to be bought with his blood, vse riot, intemperancie, drunkennes, gluttonie, &c. and the rest of the wordes of our lustes and appetits, which were so costly to Christ, that he behoued to suffer thirst for them? No, I tell thee, it is an vndoubted token that Christ neuer thirsted for thee, who knowing of his thirst, yet wilt not dyet and temper thy foule flesh with an holie moderation, from all intemperancy, both of drunkennes, gluttony, &c. and that through the remembrance of his thirst: For, did hee thirst, to make thee *Christes thirst teacheth vs sobrietie.*

teth) perished through heat and thirst.

Ioan. Leo, in descrip. Afr. lib. 1. ca. 17

Iohannes Leo hath a memorable Historie of certaine Merchantes, which perished through thirst, in the Desart of Azoad, in AFRICA: where are yet to bee seene two Sepulchres; the one of a Merchant, and the other of a Carrier of Wares; who solde vnto the Merchant a Cuppe of Water for a thousand Crownes: and yet the Water being not able to suffice them both, there they both died.

Lysimachus yelded himselfe, with his whole Hoste, for want of water: and hauing drunken, being nowe become a captiue, hee vttered these wordes, *O Dii, inquit quam brevis voluptatis gratia ex Rege me feci servum:* that is, O God, for howe small a pleasure of a King haue I made my selfe a captiue?

Plutarc. in lyc.

And it is famously reported of Alexander the Great, that when hee was come from a Battell, with his Armie, & being stressed with thirst, at last they founde a Riuer, of which moe died than by the Sword. And innumerable other examples, which wee neede not to expresse.

Curtius, lib. 7

Marke

Marke and obserue anent this thirst of our Lord, how Christ, ỳ secõd Adam, restored the losse of the first Adam: For Adam ate of the Tree, Christ thirsteth on the Tree: his superfluitie is punished by Christs necessitie: he toke the Apple which hee neded not, Christ againe lacked the drinke which hee had nede of: and Christ redeemed and gained by his displeasure, the losse which man got by his vnlawfull pleasure.

Christ by his thirst, supplieth Adams lust

Now if our Sauior suffred this thirst for our superfluities cause, shoulde ane Christian, who professeth himselfe to be bought with his blod, vse riot, intemperance, drunkennes, gluttonie, &c. and the rest of the wordes of our lustes and appetits, which were so costly to Christ, that he behoued to suffer thirst for them? No, I tell thee, it is an vndoubted token that Christ neuer thirsted for thee, who knowing of his thirst, yet wilt not dyet and temper thy foule flesh with an holie moderation, from all intemperancy, both of drunkennes, gluttony, &c. and that through the remembrance of his thirst: For, did hee thirst, to make thee

Christes thirst teacheth vs sobrietie.

drunke: For besides that thou doest injurie to Christes sufferinges, thou also destroyest thine owne nature: for moe are slaine by the Measond, than by the Sworde. Then let this thirst bee a preservative vnto you from your intemperancie.

His thirst keepeth vs, that wee thirst not in Hell.

Next, this his thirst is a preservative to saue vs from eternall thirst in Hell, with the rich Glutton: for thy superfluous drinkinges shoulde bee punished with endles thirst, & thou shouldest with that gluttõ lãguish for one drop of water, if Christ had not thirsted for thee.

Comfort in our neede, that Christ did neede.

Thirdlie, this shoulde bee an incouragement vnto all and euerie one of Gods Children, who come to necessitie: for if Christ fasted fourtie dayes, if hee hungered and thirsted, must not we be contented to be brought vnto necessitie, want, scarcitie, and hard straits, with the Widowe of Sarapte, Elias and the Prophets relict?

1. *King.* 17 4

1. *King.* 17 12

Dauid hungered, and Nabal abounded. Yet bee contented, for euen the Lord himselfe was also handeled, and that for thy sake: and therefore despaire not.

1. *Sam.* 25. 2

not. God feedeth vs not vpon the hayned Meadowes of this worlde, as men doe such Oxen as are appointed for the slaughter: but vpon the bare Leasowes, with the which hee giueth vs contented mindes.

Fourthlie, if that thou bee put to that pinch of hunger and thirst, then runne to IESVS CHRIST, who sustayned the like, and is more able to succour thy necessitie. *Cria to Iesus in thy neede.*

Fifthlie, remember howe prodigall thou hast beene of GODS good benefites: when thou hadst them, thou shouldest haue playde the part of a good and wise Steward: and nowe GOD draweth in his hand from thee, as the father will doe vnto a prodigall childe: and nowe with the prodigall, thou seest what it is to taste of the Huskes with Hogges, who abusedst Wine, when thou hadst thy Patrimonie. *Repent thy prodigalitie.*

Sixthlie, and lastlie, this Fountaine of Dauid, who nowe thirsteth, to lie vpon him, yea, in him, our verie nature, and the infirmitie thereof. Hee himselfe is in necessitie, and why, I *By this thirst hee meriteth vs plentie and sacietie.*

pray you? surelie that hee might merite vnto vs, that the whole Riuers of Paradise should breake vp, to refresh our soules and bodies, when that soeuer we stand in neede.

This thirst was not onelie corporall, but also spirituall: For I am assured, (euen as hee sayde himselfe,) by desiring hee desired to eate that his last Passeouer.

Thirst for thy saluation.

So then his chiefe thirst, was to perfect this worke of our saluation. And if hee thirsted for thy saluation, in such sorte, that hee woulde giue (and did giue) his precious blode so willinglie for it; what person canst thou bee, who wilt not thirst for the draught of that blode to saue thee, which hee thirsted so fast to powre out for thee?

The worlds propine to Christ. *Marke 15 36.*

And nowe followeth the thirde head, to wit, what comfort and refreshment hee got to cole his thirst. There was at his execution Wine and Myrhe, and Gall and Vinegar: but no Wine was offered vnto him. O cruell and vnmercifull persons! who pittie him not in his great extremitie: the Gall is bitter, the Wine

vinegar is sowre, and they make a mixture of them. And this telleth vs what Christ and his children may looke for at the handes of worldlinges: euen such as hath beene benefited by them, when hee cometh to some extremitie, nothing but the worst, which may displease him, & to compose such mixture of sorrowfull griefs, as the Deuill can deuise, each following another. For the Deuill and his children can deuise, & take pell, to finde out some euil against Gods chosen ones. Hee composed a poysonable drinke to Iob, and hee brought the windes, fire, sword, botches, and the tongue of his Wife and friendes, to grieue his heart: so hee did mingle Gall with Vinegar. 2. Sam. 16 5

The nature of the worlde is such indeede, that they redouble mens crosses: if they bee poore, then they will reproach them, &c. Dauid beeing bare-footed, was rayled vpon. In a worde, the mercies of the wicked are cruell. God keepe vs from them. When our sorrowes are inlarged, & our miseries multiplied, let vs comfort our selues in this, that these are the benefites which the world hath to giue to Christ. *The worlde doubleth mens crosses.* NOTA.

But ignorantlie they present them vpon an Hyssop stalke, which is a mollie purgatiue Herbe. So all the sorrowes of CHRIST IESVS, are the purgations of the worlde. Nowe the LORD purge vs with that Hyssop of his Blowde, for his owne great mercies sake.

AMEN.

THE FIFTH WORD,

MATTH. XXVII. VERS. 45. 46.

Now from the sixth houre there was darkenesse ouer all the land, vnto the ninth houre.

And about the ninth houre, IESVS cried with a loude voyce, saying, *Eli, eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me?

THE corporall sufferings of Christ (welbeloued) were comprehended vnder the worde Sitio, I thirst, as ye heard in our last Sermon. Nowe his soule is made an Offring for our sinnes, as it was signified in Moses law, by the Isa. 53.

two

two Goats: the lot fell vpon him, to be slaine: and wee were the scape-goate, which was sent to the Wildernesse. His spirituall assaultes are comprised in this one sentence, My God, my God, why hast thou forsaken me?

The two Goates. Christ and wee.

These spirituall temptations are greater than those which hee sustained in his flesh, so much as the soule is aboue the bodie. The soule is a subtill and sensible spirit: the bodie is senseleſſe, but so farre as it is animated by the soule: and so the pangues of the soule must bee more grieuous than those of the bodie. Salomon sayeth, that the spirit of man can beare his infirmitie; but who can beare a troubled spirite? God spirites, with a good conscience, haue endured greatest paines of death, and that without anie shiuering: yea, they haue sung for ioye, in the verie middest of their greatest pangues, as infinite numbers of Martyrs haue giuen proof. But when a mans soule is cast downe, with a sight of sinne, and of Gods wrath, who can sustaine her dolours?

Spirituall temptatiõs, greater thã bodilie pangues.

This spiritual tryal of Christ, is greater than that which he had the night before,

This temptation greater

fore, in the Garden, wherein he swet the bloodie teares, and sayde, My soule is troubled to the death: and, Father, remoue this Cup from mee: forasmuch as in that griefe he submitted himselfe also to Gods will: Not as I will, but as thou wilt. But heere hee is so farre transported, that hee nowe crieth out, and complaineth of his Fathers desertion, and off-casting.

ter than that in the Garden.

And this temptation is greater than the other, forasmuch as Sathan in this his last assault sturreth vp the whole forces of hel against him to batter his soule. And by this wee see, that the like case abideth all Christians: For our last temptation shall commonlie bee greatest: as ye may see in ỳ example of Iob: Sathan tried him in his substance: next, in his children: thirdly, in his Wife: fourthlie, by casting botches on his flesh: but last, in his friendes hee brangeled his fayth, accused him of hypocrisie, & would haue made him thinke that God was his aduersarie. So Abraham was tried first by leauing his native Countrey: next, by famine: thirdlie, by his Wiues barrennesse: and last, by offe-

The last temptation shall bee greatest.

Gen. 12. 1

Gen. 12. 10

Gen. 16. 1

Gen. 22. 1

offering his sonne: and such was Druids. So our Sauiour woulde teach vs to prepare our selues for all sorte of temptations: and chiefelie against our last, which shall bee alwayes greatest. But God is faythfull, who will not suffer vs to bee tempted aboue that which hee will giue vs abilitie to beare.

Temptatios & troubles of conscience are no arguments of Gods anger

And yet wee must remember, that all these his grieuous temptations he himselfe sustained, euen to pacifie our consciences, and to free vs from the iust challenges which the Deuill, and our consciences, might laye against vs: that being iustified by fayth, wee might haue peace with God, and so sure a stay, that the gates of Hel cannot preuaile against vs: which made Saint Paul to crie, Who can lay anie thing to the charge of Gods children?

His great griefe hath brought vs to great peace.

Rom. 8

But to the ende that wee may make the better profite of these his fearfull sufferinges, wee shall out of the Text first marke the circumstance of the time when hee spake these wordes, that is, after the fearfull Eclipse of the Sunne, which was from the sixth houre, vntill the ninth, then hee spake them. Next is

The diuision of the Text.

set

set downe the manner of the vttering, Hee cried with a loude voyce. And thirdlie, the wordes themselues, Eli, Eli, &c.

The calculation of the time by Saint Marke, and the rest of the Euangelistes, beares vs to this, that our Sauiour hung fiue houres vpon the Crosse, pained in bodie, and grieued in conscience. Other deathes dispatch men quicklie: but hee was put vpon the racke-stocke of Gods wrath, and was pined to death: for where wee should haue pined eternally, hee is contented to suffer paine for fiue houres, to deliuer vs from vnquenchable fire, and endlesse condemnation. *Christ did hang fiue houres on the Crosse.*

But now before he vtter this voyce, there is seene a wonder in Heauen, for the space of three houres; to wit, an Eclipse and defect of the Sunne.

Now the Eclipses of the Sunne, as they are rare, so they are thought to bee prodigious, threatning ỹ death of some Prince, or such like. But this was extraordinarie, testifying the death of the King of kinges, and Prince of glorie: so that Dionysius Areopagita sayde, *Aut Deus naturæ patitur, aut Mundi machina dissolvetur:* *The Eclipses of the Sunne presages.*

solvetur: that is, Either the God of Nature is suffering, or the world shall be shaken asunder.

The Sunne a mourner, at the death of Christ.

The Sunne, which was the light of the worlde, became a mourner, hid his face, and put on his mourning apparell: ẏ rocks rent, & cloue asunder, the graues opened, the dead bodies arose, and were astonished: so the whole order of nature was commoued, to see the God of nature so miserably intreated. Such is the sympathie betwixt the creatures & their maker, that they all alter with him. This might haue condemned those barbarous and obstinat Iewes, who were not moued, for God strake them with blindnes and hardnes of heart, and with the spirit of madnesse and giddinesse, as they were drunken in their sin & obstinacie.

The Eclipse extraordinarie.

But this Eclipse was extraordinary: first, in respect that it was cõtrary to the course of nature: for it was at the full Moon, when the Passeouer of the Iewes vsed to be, whereas the ordinary Eclipse of the Sunne is in the change.

It was at the full Moone.

Next, it was vniuersall: not onelie through the whole land of Iudea, prognosticating their darknes and rejection:

but

but in Ægypt also it was noted: for Appollophanes being there, with Dionysius Areopagita, in Helipolis, a Citie in Ægypt, obserued it.

He cried with a loude voyce.

These cries proceeded from a bitter & sharpe assault, which drew out of him strong cries, & bitter teares. And as a woman in the last and greatest pangues of her birth, crieth moste fearfullie; so did our Lord in this his last temptation. Our sins cried vnto God for vengeance, as ỳ crie of Sodom, the sinne of Cain, The blood of thy brother Abel crieth to heauen: the oppression of the Gibionites, and the wages holden backe from the poore seruants: now our Lord crieth for them all in paine, to stop and redeeme the cries of our sinnes, that they crie no more to heauen against vs. And as by this his crie hee hath stopped the crie of our sinnes; so by that same hee hath closed our mouth frō that euerlasting crie, where we should haue cried,

Christ crieth.

Hebr. 5. 7

Similitude.

Genes. 18. 20

Christ stoppeth the voyce of our sins and pangues.

Gen. 4. 10

O Mountaines, couer vs, &c. where there should bee weeping and gnashing of teeth. So by this his cry on the Crosse, hee hath stopped both the crie of our sinnes, and of our paine.

He openeth our mouth, to crie, Abba Father.

And as our deare Lord, by this his fearfull crie hath stayed both the crie of our sin, and our paine; So by the same hee hath opened our mouthes with boldnesse, to crie Abba Father. We may bee assured, that when wee are in miserie, the Lord through the worthinesse of this crie, will heare the voyce of our crying. Will not the mother heare the voyce of her childes crying? Crie to the Lord thy God, and hee will heare thee, and hee will not put away the voyce of thy prayer.

Hee crieth and weepeth.

But in the Epistle to the Hebrewes there is made mention not onelie of his cries, but also of his teares: to let vs see that the worke of our redemption cost him verie deare: for his excessiue sorrow brought on such floods of teares: Yea, his head is a fountaine of water, mourning for the sinnes of his people. Our vile laughter hath cost him sault teares. O miserable men that wee are! who

Sport not at sinne, which maae him weepe.

euer

men can make sport of sinne, which cost our Lord so deare, and breede him such displeasure? But rather let vs mourne for our sinnes by-past, and with Dauid wash our Bedde with the teares of our complaint, for our own foolishnesse: yea, let our eyes gush out riuers of waters, for such persons as disobey his lawes: and with Samuel mourne for the sinnes of Saul, and the people. *Psal. Cxix.*

These his teares which hee powred out for vs, giue vs an exceeding great confidence, and assurance of our saluation: For as his blood was not shedde in vaine; no more could his teares bee powred forth without force and effect. I remember a notable sentence of saint Ambrose, vnto Monica, the mother of saint Augustine; who, when shee had wept so excessiuelie for her sonne, being then a Manichean, hee sayde, *Non fieri potest ut filius tot lachrymarum pereat*: that is, It is not possible that a childe of so manie teares shoulde perishe. Then, should wee doubt that those for whome the Sonne of God shedde his teares, should perish? *Christes teares not shedde in vaine.* *Ambrose.*

Christ is heard of his crie.

It is sayde in that place of the Hebrewes, that he was heard of that which he feared: for albeit he was not exemed from temporall death, (for that was not the thing that he feared, but rather wisshed) yet he was deliuered frō it, that it preuailed not ouer him: for he ouercame it in the graue, which is the proper Den & Castle of death, & became so victorious that hee maketh all his children crie, O death! where is thy sting? And so hee was heard. Now I come to the words which our Lord spake.

My God, my God.

Christ wrestleth, thorow fayth, and feare.

IN the former part Christ by fayth apprehended God: now feare wrestleth with fayth. So both fayth and feare may bee in a Christian. Peter walked vpon the waters by fayth: and againe, hee sunke into the waters, thorow feare.

Similitude.

God stenteth vs in this worlde, as a net in ỹ sea, which is fastned with corke on the one side, that it sinke not, & on the other side with lead that it drine not: So is a Christian whiles lifted vp by Gods con-

consolations, that hee despaire not, and whiles cast̃en downe, and prest̃ed by afflictions, that he presume not. Albeit we doubt, and haue our owne feares, both in our life, and at the houre of death, yet wee despaire not: but fayth becommeth victorious: as the Apostle saieth, This is the victorie that ouer-commeth the world, euen your fayth.

In this his great extremitie yee se̅ hee calleth vpon God: to teach vs, that no paine so great can come vnto vs, which should make vs to bee obliuious of him, who is onelie able to succour vs: For, whom to, sayth Saint Peter, should we goe? thou hast the words of eternall life. Whome haue I, sayth Dauid, in Heauen but thee? and on earth none beside thee. Let vs not in the great dolours and anguishes of our hearts, run to deuils, Angels, or men. Is there not a God in Israel? what nedeth vs to seeke to Beelzebub? and to put our trust in worldlie Princes, in whose nostrils is their breath? or to goe to Saindes defunct, or Angels? seeing our God is liuing, and euerlasting. But with our Mediatour let vs goe to God.

His paine maketh him not obliuious of God.

They misconstructed him, and sayde, that hee called for Elias. Indeede the Papistes followe their vaine conception, and in place of Eli, they have learned the people to crie on Elias: in place of God, to call on Saintes. *Vnus homo passus pro nobis, unus interpellat pro nobis.* *Augustine.*

Eli, a word of loue and power.

But when hee calleth God Eli, hee is assured both of his loue, and of his strength: for wee pray in vaine, vnlesse wee know both that our God is a God who liketh of vs, and a Lord, yea, a strong Lord, who will, and is able, to doe vs good, and rid vs out of our troubles. And the adjection [My] applieth them both, his loue and his power to himselfe: for so fayth learneth euerie Christian in particular, to applie the promises of God to himselfe, without the which our generall fayth is vnprofitable.

Hee taketh a double grippe of Gods loue.

Beholde, in the doubling of the word, My God, my God, hee taketh a double grip of Gods loue: hee gripeth God with both his handes: whereby wee may learne to take fastest holde of God, euen when wee are moste stronglie assaulted, as a ship-broken man woulde

folde

folde both his armes about the planke of the Shippe. And this is a moste sure argument, that God hath not forsaken vs, when hee hath not suffered vs to forsake him: but wee cleaue to him, wee threape kindnesse of him, and wee runne to him, who woundeth vs: and wee pray to him, who afflicteth vs.

Why hast thou forsaken mee?

HEe complaineth of Gods desertion, and yet hee runneth vnto him. Who would come vnto a burning fire, or vnder a drawne sworde? God is like a Lyon, who vseth to spare one that is prostrate before him. So God will haue compassion on such as draw neare him.

There bee three vnions betwixt the Father and Christ: the first is naturall, for they are essentiallie one God, and this could neuer bee dissolued, I and the Father am one. The next is personall, wherin the Godhead is conjoyned with the humane nature. This also is vn-

Three vnions betwixt God and Christ.

seperable: for albeit his bodie was separated from his soule, yet his Godhead could not bee diuided from any of them.

The thirde vnion is of Protection, wherein for a certaine space hee seemed to leaue him alone, that hee might feele in his flesh sensiblie the pangues which were due vnto vs.

This is his greatest woe: for although his Apostles, yea, if his Mother had forsaken him, yet his life was this, that his Father euer kept him companie, comforted him, heard his prayers, and reuealed vnto him those thinges which were needfull to bee knowne. But now seeing he with-draweth his countenance from him, hee is left alone: and for this cause onelie hee complaineth, and sayth, Why hast thou forsaken me? As it were complaining of him, that hee should forsake him, his onelie Sonne, forgetting his eternall purpose, leauing him now in extremitie, and sending him in vaine, to be a ridiculous spectacle.

Our saluation costlie to Christ.

This forme of challenging of his Father, letteth vs see, that hee was in a wonderfull straite and agonie, and that it was no made matter, or collusion, betwixt

twixt them; but that the saluation of man was costlie vnto him: for to the end that he might conjoyne vs to God, hee behoued to bee separated from God himselfe, which was the greatest miserie that euer befell vnto him. And as it befell vnto our Lord Jesus Christ, so no doubt it will also befall vnto his members, as Dauid speakes the same words, in the twentie and two Psalme. Let vs not thinke, but God will trie with such desertions the best of his Saintes. And for this cause I will, by Gods assistance treat this place anent the presence and absence of Christ from a Christian soule. Firstlie, the necessitie of Gods presence, and after what manner hee is present with his creatures. Secondlie, that God will sometimes hide his presence from his children: & for what causes. Thirdlie, what are the markes of his absence, and of his true presence. Fourthly, rules howe to bee obserued by thee in his presence, & apparent absence. Fifthlie, and lastlie, that God cannot abide from his owne for euer. It is absolutely necessary that God should be present with his creatures; for in him we haue our being, life, and

The necessitie of Gods presence.

motion: but hee is present after diuerse manners, as is sayde:

Enter, presenter, DEVS hic & ubique potenter.

Act. 17.

For first, by his essence hee filleth all
1. places, and is all in all partes: Whither
God present three ways. shall I flee from thine all-seeing eye?
Psal. 139. sayeth Dauid: if to Heauen, thou art
there: if to Hell, thou art there: if I take
the winges of the morning, &c. This
Hebr. 4 presence shoulde learne vs to carrie our
selues reuerentlie in all places: For all
Matth. 10 thinges are naked before his eyes: and
29 by his power hee beareth vp all things.

The next presence is in his Sanctua-
2. rie, according to his promise, to wit,
Where two or three shall bee gathered
together in my Name, there will I be in
the middest of them. His presence
is knowne, and sensiblie felt, where the
heart burneth at the hearing of his
word: as the men who went to Emaus.
If yee see him not in his Tabernacle,
yee shall neuer see him in his Temple.
Iaakob at Bethel sayd when hee awoke,
This place is fearefull, and the Lord is
heere, and I was not aware.

3. But albeit thou findest him both in

the

the Temple and in the creatures, if thou haue not a speciall presence in the mirrour of the Gospel, by shining into thine heart, that with an open face thou mayst beholde the glorie of the Lord, all the rest is nothing. 2. Corint. 3

The presence of God in that spirituall conjunction with our spirites, is necessarie: for our bodies and our soules are temples to the holie Ghost. If the Lord should depart from vs his people, what could our bodies bee but cadges to euerie hatefull and vncleane birde? His presence is as needfull as the aire is to man, and as the water is to the fish: for if anie of them bee put out of their owne elementes, of necessitie they must die incontinentlie: and so likewise if God bee not in the soule, it is dead: his presence is life, his absence is death. Similitude. Similitude.

There is no such strict conjunction betwixt the creatures, but the one might liue without the other: the Wife without the Husband, the Childe without the Parents, &c. but the poore soule cannot liue without God: for by him shee hath her being and well-being, and by him shee is sustained. So that it should bee mans

mans principall studie to attend Gods presence, to entertaine such a necessarie guest, as without whom he is worse than nothing. Let vs daylie and continually seeke his presence. Moses would not goe forward in the Wildernesse, although God sayd, he would send his Angel with him: No, sayth he, except thou goe thy selfe, I will not goe. Therefore, Gods presence was in the day a pillar of cloude, and in the night a pillar of fire, to conduct them. So, all the Angels could not be profitable vnto vs, to leade vs through this Wildernesse, if the Lord himselfe were not with vs. If thou goest alone, and Sathan find thee vnguarded by Gods presence; then thou becomest a readie prey to him. Behaue thy selfe reuerently before God: for if Paul desired the women to couer their heads for ỳ Angels; much more should we couer our soules before God, who is King of the Angels. As the Sunne somtimes shineth clearly, somtimes is in the Eclipse, somtimes obscured by the cloudes: So doeth God somtimes shew his visible presence to his Saincts, and somtimes hideth his face

God seemes to absent himselfe, albeit he be with them.

face from them.

It is to be vnderstood, that God neuer deserteth nor leaueth his true Church, or any member therof, no more than ỳ Sun leaueth the worlde, albeit it shine not alwayes alike vpon it. But he is thought to leaue them when he abstracts the sensible tokens of his presence frō them: for as the Sunne is eclipsed from the world when the Moon interponeth herselfe betwixt the light of the Sun & our sight: so Gods light is taken frō the world when false teachers couer the earth with damnable doctrine, & obscure ỳ light of Gods trueth, as was in the days of Antichrist and Mahomet. And the Moone is eclipsed when the shadow of the earth with-holdeth from it the Sunnes light. So when auarice, & earthly shadowes of honours and riches goe betwixt Christ and men, the light of God, no doubt, is obscured. And as the cloudes goe betwixt the Sunne and vs, which obscures its face from vs: Euen so the cloudes of our sinnes goe betwixt our Sauiour Christ and vs, and suffereth not Gods presence clearelie to appeare vnto vs. The Lord blow away the tempestuous cloudes of our

Similitude.

Similitude.

Similitude.

our sinnes: which stayeth his glorious presence from vs.

Why God absenteth himselfe. First, for castigation.

God absenteth himselfe from his Church for three speciall causes: First, for castigation: Secondlie, for probation: And thirdlie, for their consolation.

The abuse of his Majesties presence, and misregarde of our duetie, causeth him to hide himselfe from vs: for when wee commit wickednesse in his sight, and with the sonnes of Eli doe leude thinges, which ought not to bee done, is it anie maruel that God absenteth himselfe from vs? Can anie honest man abide in a filthie and vncleane place, till it bee purged? And can God come and dwell in an heart that is not sanctified? Absolon was remoued from the presence of Dauid for a whole yeare, and got no countenance at all from him. Miriam was remoued from the Campe of Israel. Will anie father spitte vpon the face of his childe, and shall they not bee ashamed for seauen dayes? If wee commit filthinesse before an holie God, will he not shoote vs out of his presence? Hath the Lord anie fellowship with the workes of darknesse, or with the workers

kers of iniquitie? Therefore, let vs so walke before God, that wee tempt not the holie One, grieue not his Spirit, and force him not to depart from vs, and leaue vs vnto our own destruction.

Next, for our triall and probation he deserteth vs: for when he mindeth to trie the sinceritie of our religion, the constancie of our faith, and our patience, that they may appeare to the world, then hee will hide the Sunne-beames of his sweet countenance, and will take away the accustumable tokens of his fauour from vs. Euen so deserted Iob from any loke of his fauour, till he was perfectly tried: and also Dauid, his owne man, till he cried, Hath the Lord forgotten to be mercifull? Hath he hid his louing kindnesse in displeasure? And in the twentie and two Psalme he vseth these very words, My God, my God, why hast thou forsaken me? But the Lord will come without tarrying: for he is constantly kind, and there is no shaddow of change in him: neither can hee forsake his owne in their greatest necessities. *Secondlie, for probation.* *Psal. 77. 9.*

Thirdlie, and lastlie, hee deserteth vs for consolation. *And thirdlie, for consolation.*

for a time, for our consolation and confirmation. Hee hideth himselfe from vs, as a mother will hide herselfe from her childe; that when hee commeth, hee may be the more welcome. So did he vnto his Spouse, in the Canticles; when she refused to open the doore, then he absented himselfe, and she ran, and sought him, & found him, and gladly conuoyed him to her mothers house.

The marks of his absence, and true presence.

The markes by which a Christian shall discerne of the presence of God, are these: first, whersoeuer God giueth his presence, there be sure he worketh an hatred of all sinne, and a reformation of thy life, and hee bringeth into captiuitie all the words, thoughts, and actions of thy life, vnto his will, that they may doe seruice to God: For albeit that we cannot square them so perfectlie, that they are free of all guiltinesse, our mother-sinne, that sinning-sinne, being within vs: Yet we are sure, that we hate the sinne which we doe; yea,

First, an hatred of sinne.

Psal. 139.

wee vnfainedlie hate it both in our selues, and in others also, as Dauid did.

Secondly, a desire of spirituall exercises.

Next, if he be present, he causeth thee to haue delight in all spirituall exercises: to wit, in reading, hearing; and medi-

tating of his holie worde, and in the practise thereof, by the workes of charitie, and mercie: But principallie he will cause thée to haue great delight in prayer: euen as Dauid, at morning, noone, and euening-tide, and in the midst of the night he arose to prayer.

Last, his presence bringeth a Sommer of all comforts: but chiefelie the peace and ioye of the conscience. And this is that white stone in the Reuelation, which he giueth vnto his owne children: wherein there is a Name written, which no man can reade, but hée that hath it. The absence of God bringeth a Winter of all miseries: therefore the Church of the Iewes confesseth, That all these troubles came to them, euen because God went from them. *Thirdlie, peace of conscience.* *Psal. xlij.*

It is true, God comming to the soule, giueth at some times greater assurance in manifester signes of his presence, than at other times: But when thou sást him comming vnto thée, then welcome him, as thou wouldest doe the King vnto thine house: as Dauid was in the house of Obededom, & Christ with Zacheus: present to him whatsoeuer preparatiõ thy soul cã afoord: *Rules howe to vse thee in his presence, and against absence. First, entertaine his presence.*

thy teares, thine oyntmentes, and thy kissings with the sinfull Woman.

Secondlie, attend on him.

Next, let thine eyes bee as the eyes of an hand-maide toward her Mistres: see what he wil direct thee to doe: and if thou feele him departing, be as ỹ turtle doue, euer mourning till he returne.

He returns at length to his owne.

This is moste sure, the Lord will not hide himselfe for euer from his own: the Sunne will returne when the Winter is gone: So when the cloudes of infidelitie and ignorance, and of all our sinnes are chased away, the Lord will shine in our darke & colde soules, with his beautifull beames. Let vs intertaine him when hee commeth, and mourne when he departeth: for in his presence is the fulnes of joye, and at his right hand are pleasures for euermore.

Similitude.

Psal. xvj.

AMEN.

THE SIXTH WORD,

IOHN XIX. Verſ. 30.

When IESVS, therefore, had receiued the Vinegar, hee ſayde, It is finiſhed: and hee bowed his head, and gaue vp the ghoſt.

WE haue heard in the two laſt Words which our Lord and Sauiour Ieſus Chriſt ſpake vpon the Croſſe, his two aſſaultes; one corporall, vnder the Word, I thirſt: another ſpirituall, vnder the Word, My God, my God, why haſt thou forſaken me? Now to conclude the reſt of the courſe of his

life, which hee endeth with a most glorious triumph vnexpected, in regarde of his late voyce of perplexitie and feare. Hee fighteth a good fight, he becommeth more no? a Conquerour. Hee made conquest of anger and reuenge, when hee prayed fo? his enemies. Now hee maketh conquest of sinne, the Deuill, the Lawe, and whatsoeuer could oppose it selfe against him o? vs. And when hee endeth, as souldioures, when they haue wonne the fielde, so then hee crieth, It is finished. Hee singeth the triumph after the victorie.

His last conquest against sinne.

Nowe yee see it is true, that the righteous sowe a precious seede: fo? light is sowen vnto them: they sowe in teares, and reape in ioye: weeping may bee at euening, but ioye commeth in the morning. Christians will fight the battell to the ende: but bee sure, thou shalt at last haue victory, & with thy Master sing the triumph. The Sun hid its countenance from ỹ Earth, & God his face frõ Christ, till the ninth houre: but then the Lord shined on his Son, and the Sun shined on the Earth. The Sun reioyced with him at the ninth houre, which mourned with

A Christian at last shal ouercome.

him til ỹ ninth hour. When Iakob wrestled with the Angel all night, by breake of day he blessed Iakob. When Sathan had so long tempted Christ in ỹ Wildernesse, at last the Angels came, & comforted him. God is faythfull, who giueth vs consolations after our temptations. Our summer will followe our winter. But the winter of the wicked shall follow their sinfull summer. One Deepe calleth another by thy water-spouts, O GOD: But againe it shall bee also true, that wee shall goe from strength to strength, till wee appeare before God in Sion.

But wee are to vnderstande, what thinges were finished, and wee shall obserue what commodities come vnto vs by the ending of all these. First, all his actions and sufferinges which were prophesied by the Prophets, are all nowe complete, and an ende is nowe put vnto them all at this time. Nert, the Lawe is fullie satisfied: he fulfilled all righteousnesse. And thirdly, the worke of our saluation, for which he came, is finished, as ye shall heare: all were ended at one moment; and at last Death was destroyed.

What things were finished.

God brings his worke to an ende.

Learne that God vseth euer to bring his worke in his owne children to perfection: hee leaueth it not, till hee hath perfected and crowned it. The Lord is not like vnto man, that hee should repent: hee both soweth the seede, and bringeth it to the Barne-yarde: He putteth the Disciples Boat to the Sea, and bringeth it to the Porte againe. No flesh is able to doe so. All interprisers make choyse, and giue a faire allay, but are not able to accomplishe the designes which they meane to atchieue. Hee that putteth on his Harnesse, is not as hee that putteth it off. Our Sauiour putteth off his Harnesse victoriously, and getteth the victorie with great glorie: & therefore hee singeth the triumph, It is finished.

All things prophesied of him, were finished.

There was nothing which Christ did or suffered which was not before spoken of him by the Prophets: no, not so much as the riding on an Asse, or the tasting of Vinegar, &c. And againe there is nothing prophesied which hee did not accomplish: so hee absolutelie perfected the Scriptures, and he left not one iote of them vnfinished.

Next,

Nert, hee put an ende, nowe by his death, to all his sufferinges, and the miseries of his life: and so by this, his ende put an ende to our endlesse miseries. So by this that Christes dolowres, tormentes, and griefes are ended, hee putteth his children in suretie, that they despaire not in the daye of their trouble: for euen God, who finished the pangues of our Head, shall also drawe our trouble to a conclusion. Wee are the children of hope. Albeit wee bee in the pitte where there is no water, yet our Lord will deliuer vs. The Mariners take comfort in the verie middest of the stormie blastes, when they remember their Porte. The Apostles were rowing all the night, but the Lord came in the fourth watch.

All his life a continuall suffering.

His paine hath an ende, so shall ours.

Nert, wee are to bee comforted, that death is the Tearme-day of all our miseries: Yea, it is our joyfull Iubilie: The daye of our death is better than the day of our birth: heere wee beginne, there wee ende our miseries: at our birth day wee feast, at the daye of our death wee mourne: but it should bee contrarie: for when wee are borne (as the very Hethnickes

Death endeth the troubles of the godly.

micks themselues also cõfessed,) then we begin our sorrowes: And therefore the children weepe when they are borne. At our death wee ende our sorrowes, and therefore wee should rejoyce. Why then should death bee terrible to a Christian, which maketh an ende of so manie calamities to him? Out of this wee should learne, in the whole course of our life, to make daylie preparation for our departure: for the ende crowneth the worke: For if all our former life were apparentlie good, yet the euill ende will disgrace it: as Iulian may giue proofe by his Apostasie. But if thy life had beene as euill as the Thieues who was hanged with Christ, yet if thou getteſt as true & vnfained repentance as the Thiefe got, (which indeed I grant is not easie to bee founde by them who haue abused it all their life preceeding) the ende amendeth all. For this cause Balaam desired, that hee might die the death of the righteous. Marke the just man (sayeth Dauid) and beholde, his ende shall be peace. Simeon sayde, Nowe letteſt thou thy seruant depart in peace. Then since death is the period of our euils, let vs liue well, that wee

Let vs liue well, that we may die well.

wee may die well: For before death no man must bee pronounced happie: as Solon sayde to Crœsus, *Nemo ante obitum felix.*

It is finished.

By his death hee also finished and accomplished the Lawe Morall, Judiciall, and Ceremoniall.

The Morall Lawe in the ten Commaundementes, was giuen out vnder a verie strict condition, to wit, Cursed bee the man that abideth not in euerie word of this Lawe. Nowe Christ Iesus hath not onelie fulfilled the whole Commandementes of this Lawe, but hee hath also sustained the curse thereof: and so hee hath accomplished it aboundantlie, *Tum agendo, tum patiendo*: both doing all that it required to bee done, and suffering all that was threatned against man for not doing. Whereas the Cõmandements & Curse are set before vs, onelie alternatiuelie, Either doe or die: nowe to doe and fulfill the Lawe, for vs in respect of

the infirmitie of the flesh, thorowe originall corruption, is vnpossible: to die for not doing the Lawe, intollerable. The Lord did both doe and die, that we might bee freed both from doing and dying: that is, both from the coactiue power and curse of the Law.

I would not that men shoulde licentiouslie abuse this doctrine, to the libertie of sinning, thinking themselues to bee exempted from the obedience of Gods Lawe, because Christ hath fulfilled the Lawe for vs: Nay, but by the contracie, because Christ hath freed vs from the curse of the Lawe, and hath gone before vs in obedience to the Lawe, wee are, therefore, the more obliged, euen according to his example, to walke in all holinesse and integritie of life. Shall a male-factor saye, Because the Prince hath pardoned mee so manie offences heeretofore, I will still continue in offending my King? Surelie such a misthant deserueth to bee hanged aboue all traitors: Euen so, a sinner, who because Christ freed him from the curse of the Lawe, resolueth not to walke in the obedience of the Lawe, for

his

his filthie ingratitude towards his Redeemer, deserueth the most exquisite tormentes of Hell fire.

As for the Iudiciall Lawe, which God gaue to the people of Israel, Christians are not obliged vnto it: but so farre as the generall equitie of the Morall Lawe, as the life and blood thereof is retayned thorow it: Yea, the policie of the Iewes, which was a parte of that partition wall, diuiding them from the Gentiles, is finished in the death of Christ: so that neither Iew nor Gentile since the death of Christ is tied to those Politicke Lawes, which were particular in respect of times, place, and persons.

The Ceremoniall Lawe is abrogated.

God loadened his people with innumerable Ceremonies, which were figures of Christ: they were loue-tokens, *Similitude.* ringes, and eare-ringes, which hee gaue vnto his Church in her youth: but when shee grew olde hee toke them from her. By the death of Iesus they were all accomplished, and finished: For hee was the substance of them. They were the *Similitude.* Pictures, which expressed the King before hee came: but when hee was come

in

in his own person, and performed them; for what vse coulde they serue? The Vaile of the Temple rent in twaine, from the toppe to the bottome: The Ephod was folded vp: The Seraphim and the Altar were abrogated, together with the sacrifices of blonde, by that blondie sacrifice of Christ. And seeing the Ceremonies were infinite in number of Dayes, Feastinges, Fastinges, Sacrifices, &c. which, as the Apostle Peter saith, (Act. 15. 10.) were burdens, which neither wee, nor our fathers, were able to beare; are not we obliged to Christ, who on the Crosse finished all these, and made vs free of them? Then to rayse vp the Iewish ceremonies, and impose them vpon the Church, were to say, that Christ hath not died: and as Augustine sayeth, (Epist. 19.) *Iudeorum Ceremonias observantes in Diaboli barathrum devolvuntur*: that is, Who would keepe the Iewish Ceremonies, are fallen into the Deuils gulfe. And again the same father, (Tom. 5. pag. 45.) saieth, *Ceremonia quasi carimonia quia corpore carent*. Seeing wee haue gotten the bodie, shoulde wee not bee fooles to seeke after the shaddow?

It is true, the Apostles, after the Ascension of our Lord, suffered some Reliques of the Ceremonies, as PAVLS Howe, and TIMOTHEVS Circumcision, whome they would conuoy honourably to the buriall: but when they were buried, it was a sacriledge to rayse vp dead bodies: as Augustine sayth, (Epist. 19.) *Verumtamen sicut defuncta corpora necessariorum officiis deducenda erant quoddammodo ad sepulturam, nec simulatè, sed religiosè: non autem deferenda continuo, vel inimicorum obtrectationibus tanquam canum morsibus objicienda, proinde nunc quisquis Christianorum quamvis sit ex Iudeis ea celebrare voluerit tanquam sopitos cineres eruens non erit prius deductor, vel bajulus, quam impius sepulturæ violator.*

Why the Apostles vsed some Ceremonies

Then, if the Ceremoniall Lawe, which our Sauiour Christ Iesus himselfe did institute, nowe by his death is abrogated, what reason then haue the Papistes to burthen the Church with Humane Traditions? and to impose them vpon her, as necessarie points of saluation? and to punish the breach of them, as they that violate the Lawe of God? Of the which saint Augustine com-

complained in his time, that there was so strict obseruance of Church rites, that they were more hardlie handeled who went not bare-foted, per octavas, than those that were drunken. So that hee concludeth, *Quod tolerabilior sit Iudeorum conditio qui legalibus Sarcinis, quam Christianorum qui humanis præsumptionibus subjiciuntur:* Yee sayeth, that the estate of the Iewes was more tolerable, which was subject to the burdens of the Law, than the Christians, who were subject to the humane presumptions. And the Lord himselfe complaineth ouer his people, saying, Yee worship mee in vaine, following for doctrine, the traditions of men.

Curious in ceremonies, careless of the substance.

And surelie, it falleth out so, that they who are too curious in obseruation of ceremonies, are negligent in keeping substantiall pointes of religion: *Ceremoniæ ante Christum necessariæ: Christo & Apostolis præsentibus indifferentes, jam post Christum* (except such as are for decencie and order) *illicitæ & nefariæ factæ sunt.*

Mans saluation ended.

It is sayd in the seauentænth Chapter of the Euangelist Saint Iohn, at the

the fourth Verse, I haue finished the worke which thou gauest mee to doe. Heerein is the worke of our saluation put an ende: wherein is necessarie, first, That God shoulde bee perfectlie satisfied, and so an ende put to his wrath: Secondlie, The Deuill disarmed, and so his kingdome put to an ende: And thirdlie, Man deliuered, and so his captiuitie ended. And in these points standeth mans saluation: to wit, That God is pacified, Sathan conquered, and Man deliuered.

Man was drowned in an infinite debt, which hee was neuer able to pay, vnlesse Christ had beene his suretie, and payed it for him. The Iustice of God required a perfect obedience to the Law, or an euerlasting punishment: we could not obey it, through our impotencie: wee coulde not suffer without destruction: Christ supplied them both, and fulfilled the Lawe: So that God gaue him that testimonie at his Baptisme, and on Mount Tabor, that in him hee was well pleased: and for punishment hee suffered in time pangues æquivalent,

Christ satisfies Gods iustice.

lent, to the eternall pangues of Hell: for the price of our redemption was the blode of God. Therefore, the sacrifice of Christ was of infinite value. God bringeth all his workes to perfection. Hee finished the worke of Creation, shoulde hee not finesh the worke of Redemption?

Act. 20

If Christ hath finished, for what serueth the Masse? Heb. 7. & 9

Then, if the worke of Redemption be finished, what needeth his sacrifice the supplie of the beggarly merites of men? Or, beeing perfected on the Crosse, why should it bee repeated in the Masse?

Th'Apostle Paul reasoneth thus, that this sacrifice came not by reiteration, because it coulde not bee without blod. Hee died but once, and cannot die againe: therefore, hee cannot bee offered in sacrifice after that once, which hee beeing Priest sacrificed, and on the Altar of the Crosse offered vnto his Father.

And therfore this is an high blasphemie, crept in but yesterday into the Romane Church, that they dare profesle, that their Priests daily sacrifice Christs bodie, which was borne of the Virgine Marie,

Marie, vnto the Father, a propitiatorie both for the quicke and the dead. Can anie man make Christ? Can anie man ouer Christ? Can anie man ioyne the Godhead with Israel? &c. It is finished. God is satisfied, by that onelie one sacrifice: and in this the worke of our saluation is ended.

Sathan was also vanquished, and disarmed; yea, and so wonderfully disappointed, that whereas hee thought by the death of Christ to become onelie soueraigne and lord of the worlde, and so to establishe a throne vnto himselfe; seeing hee had none other opposite, God so wonderfullie brought the matter about, that by the death of his owne Son hee destroyed Sathan, and tooke the sting from the serpent, & trode his head vnder foote. When he was aliue he dispossessed him out of many, casting forth legions of deuils, who cried, Why art thou come before the time, to torment vs? But by his death he wounded them deadly. And as Sampson slew in his life many Philistims, but more at his death: yea, hee slew the Princes of the Philistims, while they

Sathan disarmed.

they were making a spectacle of him: So did our Sauiour CHRIST, when they were making a shamefull spectacle of him, then hee destroyed Beelzebub, and put all his angels to the flight: And so Sathan was disarmed.

Man deliuered.

And poore Mankinde, who before was in Prison, is nowe loosed out of the strong mans handes, by one who is stronger than hee: And so our saluation is finished, and neuer to be in danger againe.

Death destroyed.

And finallie, hee destroyed Death: for of Death hee sayeth, O Death, I shall bee thy death. The sting of Death, which was sinne, is taken away, like as the sting of a Serpent: so that it can in no wise bee terrible to GODS Elect: but comfortable, euen putting an ende vnto all our miseries, and possessing vs into eternall blisse.

All is finished: let vs finish our sinne.

And therefore, this is in verie deede a triumphant Worde, It is finished: and so likewise I finish for this time; assuring euerie one of you, that there is no euill which would destroy man, but it

is

is remoued, nor nothing which coulde doe vs good, but it is purchased: and our enemies are defeated, prayse bee to God: Wee are vnder no daunger of Gods wrath, and wee are fully reconciled vnto the Heauens. Heauen and Earth are met together, and shall bee vnder friendship for euer. Let vs finish our sinnes, and make an ende of our former euill life; that wee may liue and reigne with GOD for euermore.

AMEN.

THE SEVENTH WORD,

LVKE XXIII. Verſ. 46.

And when IESVS had cried with a loude voyce, hee ſayd, Father, into thine hands I commend my ſpirit: and hauing ſayd thus, he gaue vp the ghoſt.

OVR SAVIOVR (Well-beloued) as hee vttered vpon the Croſſe two Wordes of ſorrow, one in bodilie pangues, I thirſt: another in his ſpirituall conflict, My God, my God, why haſt thou forſaken mee? which I haue opened vp alreadie; ſo hee vttered

other two wordes of triumph: one for vs, while hee cried out, It is finished: the other for himselfe, Into thine hands I commende my spirit. Hee did fight for both, and hee triumpheth for both. For his double Battels, hee getteth double Victories. And this is the accustomable forme of Gods dealing with his children: as the Crosse groweth, so doeth the consolations abounde and redouble. Euerie crosse that thou hast shall haue a comfort: Yea, as hee did vnto Iob, for after all his trials, all his substance was doubled: as yee see in his last Chapter, whereas before hee had seauen thousand Sheepe, after his trials they were augmented vnto fourteene thousand, and so likewise of his Camels, Oxen, shee-Asses, &c. Doubtlesse thy comforts shall come at last, and none shall take them from thee.

Double battels get double victories.

Nowe the contrarious estate of the godlie and the wicked, in the vicissitude of crosses and comforts, may verie fitlie be compared to a Comœdie and a Tragœdie: for in a Comœdie there are verie soure, harde, and sharpe enterances to

Similitude.

to the matter, but it euer endeth in a peaceable agreeance, with that joyfull Plaudite; euen so is it with the crosses of Christians, for they shall surelie haue comfortable issues. But Tragœdies haue glorious beginninges, and shamefull endinges; euen so doe the pleasures of the wicked euermore ende ignominouslie.

First, hee triumpheth ouer our enemies.

Nert, wee must obserue that this his first Triumph is ouer our enemies: and then nert, hee careth for himselfe. So hereby our Lord teacheth vs how deare our saluation was vnto him, that hee euer preferred it vnto his owne particular. His Meate and Drinke was to doe the will of his Heauenlie Father. In the night, when the Apostles were vpon the Sea, then was hee in the Mountaine, praying for his poore and distressed Church.

And therefore, this shoulde learne vs to preferre the glorie and honour of our GOD, and the weale of his Church, to all temporall thinges, which maye concerne our selues. For if wee preferre Sion to our chiefe joyes, (*Psal.* 137)

the Lord will not forget vs: but as wee first seeke the Kingdome of God, and his righteousnesse, so all other thinges shall bee casten vnto vs.

In his Legacie hee recommended his aduersaries vnto Gods mercie, hee recommended his Mother vnto Iohn, hee recommended his Client, the penitent Thiefe, vnto Paradise, and nowe hee recommendeth his owne soule vnto his Father.

Now the holie Spirit setteth downe three thinges: First, The manner of his speach, Hee crieth out with a loude voyce.

Secondlie, The speach it selfe, Father, into thine handes I recommende my spirit.

Thirdlie, and lastlie, The subsequent, Hee bowed, and gaue vp the ghost.

Hee

Hee cried with a loude voyce.

OVR LORD crieth twise vpon the Crosse: one time in his temptation, when as hee sayde, My God, my God, why hast thou forsaken mee? And the other time hæ cried in his victory, in this same Word. *Christ crieth twise on the Crosse.*

In the first crie hee vttered a Worde of anguish, which hee amendeth in his seconde crie: For hee will haue the voyce of joye as loude as the voyce of sorrowe was: which wee ought to consider: for seeing the life of a Christian is a continuall warrefare, why shoulde hee not fight also euen at his death? But heere it is: seeing wee will (and must) needes combate, let our victorie bee as comfortable to the beholder and hearer, as our griefs and weakneſſe are sensible

vnto them. For wee must haue a diligent care, that by our death wee maye edifie others, as well as by our life, that thereby all men may see Gods strength in vs, like as before they did beholde our frailtie, and the power of Sathan assaulting vs.

His tongue serued him till his ende.

Nowe wee see that his tongue serued him euen till his last breath: and it were good for vs if it were so with vs. But it commeth ordinarilie to passe, that extraordinarie deathes haue that aduantage: for whensoeuer our tongues are not able to speake, then let vs giue such significations as wee can; to signifie, that wee, euen through Christ Iesus our Sauiour, are become more than victorious, and conquerours ouer death and Hell.

The wordes containe a recommendation: in which, besides the recommendation it selfe, is to bee marked, First, To whome: And secondlie, What is recommended.

I recommende.

CHRIST IESVS our Sauiour doeth wiselie, euen as a man going to a farre Countrey, who putteth his chiefe Jewels, Euidents, yea, and his children into the custodie of some sure hand; so doeth our Sauiour put his soule into the kæping of God. By this example we must learne to haue a principall respect and regarde vnto that moste excellent Jewell, that wee leaue it not lose, and vncertaine; as to concredite it vnto the aire, or not to prouide whither it goeth: for it is a Jewel of greatest price, the which cannot kæpe it selfe, and it hath nowe left the lodging where it was kept before: and it must of necessitie either bee sure kept, or else it will perish: for it is *depositum*, as the Apostle Paul sayeth, in his second Epistle to Timothie, and the first and second Chapters.

Christ putteth his soule into sure keeping.

Now

Nowe the Worde in its owne originali language, παρατιθεμαι, is put into the future time, and that for to let vs see, that hee will freelie giue it ouer vnto his Father shortlie: (to wit, his life:) and to make it manifest, that his life is not taken from him: but that hee himselfe giueth it freelie and willinglie ouer vnto his Heauenlie Father, euen as a free gift and willing Sacrifice: and therefore hee sayeth, in the tenth Chapter of the Gospel written by Saint Iohn, No man taketh it from mee, but I lay it downe of my selfe: I haue power to lay it downe, and I haue power to take it againe.

Hee died willinglie.

And if it bee layde downe, it is in hope, to bee taken vp againe. Whereby wee learne, that when GOD hath thought good, that wee should gladlie and willinglie lay downe our life, we doe it alwayes vnder assurance to receiue it at his handes againe, who is a verie faythfull keeper.

Hee layde it downe in hope.

Into

Into thine handes.

NOwe our Sauiour Christ Iesus recommendeth his spirite into the handes of his Father. And whome elſe coulde hee chooſe either in Heauen or on Earth but onelie him? Whome haue I in Heauen, but thee? or on Earth, beſides thee? (*Pſal. lxxiij.*) Indeede hee alone was moſt worthie, into whoſe handes hee ſhoulde laye downe his ſpirite, and that in theſe reſpectes following: Firſt, becauſe hee is his Father, and ſo hee calleth him. And therefore, maye not wee alſo bee bolde to concredite our Iewell, (yea, our chiefeſt Iewell,) in our Fathers handes, who loueth vs ſo dearlie? Fathers may (and ſome doe) defraude their children; but hee who is ſo louing cannot doe ſo.

God the beſt keeper of the ſoule

Firſt, hee is our Father.

Next, can wee concredite our ſoule in

Secondlie, our Creator

in a surer hand than his who hath made it? For God is the Father of spirites, and hath created them: and why then should wee not commit our spirite vnto him? When the Pitcher breaketh at the Well, then it breaketh best: euen when the Pitcher goeth to the Earth, and the soule vnto him that gaue it.

Thirdlie, faythfull. Thirdlie, when he gaue it to God, he gaue it vnto a faythfull kæper, who will render it againe: and so wee are sure of it. Oftentimes it falleth out, that those to whome wee haue concredited anie thing, will interuert, and holde backe that which wee committed vnto their custodie, as did Ziba, the seruant of Mephibosheth, who had his landes in keeping, and with-drewe them from him by lies. But God will restore thy soule againe vnto thee, and that with aduantage: yea, in a farre better case and estate than hee receiued it from thæ. Hæ receiued from thæ a sinfull soule: but hee (blessed for euer) will restore vnto thæ againe a perfect and holie soule.

And fourthlie, omnipotent. Fourthlie, and lastlie, Hæ is omnipotent, and his handes can kæpe close:

No

No man shall take it out of his handes. The Thieues cannot digge thorowe there, to steale that Iewell.

And, if DAVID, hauing his fathers Sheepe in keeping, deliuered them out of the mouth of the Beare, and from the pawes of the Lyon, and smoate them; will not GOD keepe our soules, the which are farre farre dearer vnto him, from the Deuill, that roaring Lyon, who goeth about daylie, and hourlie, seeking whome hee may deuour? Yes verilie. As also seeing wee haue at his hand our redeemer, both God and man, hee giueth vs boldnesse, that wee maye saye, with that holie Martyre Sainct Steuen, (*Acts* 7. 59.) Lord Iesus receiue my spirit.

Then our soule is in a double suretie, when both hee who made it, when it was nothing, and hee who bought it when it was lost, both they doe keepe it: and howe can it then perish? Maye wee not haue great confidence to receiue it againe with aduantage? for wee are Starres, fired in Christes right hand. (Reuel. 1. 16.) *A double suretie.*

My

My spirit.

HEere yee may marke that our Sauiour hath no great care of his flesh, which hee was to leaue behinde him, and which was an earthly substance: But his principall and greatest sollicitude was of his soule: teaching vs, euen after his example, both in our life, and also at our death, what shoulde bee our greatest care, euer for the preseruation, safetie, and weale of our soule. And wherein doeth the safe keeping and weale of it consist, if it bee not conioyned with God? For the vnion with God is her life, and the separation from him is her death.

Our chiefe care should bee for our soule.

And surelie this care which our Sauiour hath of the soule, condemneth the moste parte of those miserable wretches, who when they are at the point of

of death, then haue they their onelie care fixed on matters concerning the bodie, and her restitution: then they call for Physicions: and ere it faile, for witches, and Wise-women. Their speach is onelie concerning their Geare and Riches: but not one worde of the poore soule, and Soule-physicke: not a worde of the Minister, vntill the last gaspe: and then runne for the Minister, who when hee commeth, can minister no comfort at all vnto such persons, because they are capable of none.

But nowe there ariseth, out of this Text, fiue moste necessarie groundes, and verie worthie of good consideration.

First, That a man hath a bodie and a spirite.

Secondlie, That these two must once bee separated.

Thirdlie, Whither they goe to, when they are parted.

Fourthlie, What speciall care Christians should haue of them both.

And fifthlie, That they shall both returne, and bee vnited together againe, and neuer thereafter be sundered.

This

The first head. A man made of twofolde substance.

This woulde seeme needeleſſe for to treate of that which is ſo common in all mens mouthes, (I knowe) but not in all mens mindes: For the foole hath ſayde in his heart, There is not a God. And why will not the Epicure ſaye, There is not a ſoule?

Three ſorts of creatures

There are three ſortes of creatures: to wit, the firſt ſorte are ſpirites, without bodies; as Angels, and Deuils.

The ſeconde ſorte, are bodies, without ſpirits; as Beaſtes, and Fowles.

And the thirde ſorte are compoſed of them both; as Man.

For the Earth brought forth the Beaſtes vpon the ſixth day. But God ſaid, Let vs make Man according to our owne Image: and hee breathed in him the breath of life. Surelie this is a worke of great wonder, that GOD hath made theſe two natures, ſo different, or rather contrarious, to bee yokefellowes, and to agree ſo well together in their cohabitation, as ſpirite with fleſh; a liuing thing with a dead; an vnderſtanding creature, with an ignorant, &c.

But

But GOD hath so disposed the matter, by his owne wisedome, that they shoulde haue a maruellous content together: and that the spirite, inclosing herselfe in the bodie, as in her Pallace, shoulde haue her operation, and extende her power to the farthest partes of the worlde.

The soule is rauished, with such a fonde desire to please the Idole of her bodie, that shee imployeth her whole care to that effect.

And againe the bodie is so obedient, diligent, and willing, to satisfie the desires of the soule, that whatsoeuer the soule commaundeth, it is presentlie obeyed. And they haue such a maruellous delight to remaine together, that naturallie they haue the remembrance of their separation, and therefore vse all meanes, both lawfull, and vnlawfull, to keepe themselues together, yea, albeit the soule bee tormented with cares, and the bodie pyned with diseases and pouertie.

Nowe, the substance of the soule is immortall, as God is: inuisible, as God

is: an vnderstanding spirite, as God is: there in one, minde, life, and will, and all one, as God is: it is in euerie part of the bodie, and comprehended in no parte, as God is in all places, and contained in no parte: it is within man, by its residence, and without him, by its working: eternall, as God is: nothing can harme the soule, but onelie sinne, and therefore it is slaine thereby.

There must bee a separation.

First, a necessitie.

God made them for eternitie: but sinne made a separation, first by a fatall necessitie: for God hath giuen out a sentence, which is surer than the Lawes of the Medes and Persians, which coulde not bee altered.

Secondlie, vniuersalitie.

Next, by vniuersalitie: For Kinges, Prophets, Wise-men, and Foles, all must taste of Deathes Cuppe.

Thirdlie, vtilitie.

And thirdly, for our vtilitie: for except the Graine rot, and die, it will bring forth nothing: euen so, if wee die not, wee shall neuer bee glorified.

Therefore, it is in vaine that man shoulde paine himselfe so much, for to builde any perpetuall foundations vnto himselfe here on earth: for hee must de-

part,

part, hee knoweth not howe soone, and must leaue all behinde him. Is it not better to take a Citie, the foundation whereof is not layde by mans handes? Then since they must separate, and thou knowest not when, nor howe, let vs addresse our selues to liue so, that wee may depart both comfortablie, and happilie.

Where they goe to being separated.

The soules of the godlie being separated from their bodies, are immediatelie conuoyed, by the Angels, into the bosome of ABRAHAM: But the soules of the wicked, according vnto Gods appointment, are quicklie conuoyed, by Deuils, with whome they haue had their conuersation all their life time: they knewe them, and wayted on them, as on their preye: and nowe they carrie them vnto Helles fire.

As for the bodies, both of the iust and vnjust, they shall returne to powder and dust: (for wee reade but onelie of two that were transported, to wit, Enoch and Elias.)

Nowe the soule is the first mouer and prouoker of the bodie, either to good, or

to euill: and therefore it must first taste either of the pleasure, or of the paine, according as it hath deserued. For as Merchand men, going to a farre Countrey, first make prouision, and prouide a Lodging for their Familie; Euen so doeth the soule goe first, and take vp a Lodging for the bodie. The Parable of the rich glutton, and of Lazarus, make this cleare, whereof the one goeth to Heauen, and the other to Hell.

Similitude.

Nowe Heauen is a place of perfect pleasure: and Hell is a place of perfect paine: The one for to magnifie Gods mercie, and the other to testifie his Iustice. And loke what perfect pleasure the children of God shall get in Heauen, as great paines shall the reprobate get in Hell: For Gods justice is infinit, as his mercie is infinite. It came neuer into the heart or mind of man what ioyes God hath prepared for his Saints in Heauen: nor yet of the paines which hee hath ordained for the wicked in the fire of Hell.

The vse.

The rememberance and meditation of these two, doeth minister vnto vs an erce-

exceeding great ioye and gladnesse: For the soules of the godlie, euen presentlie after their departure, shall possesse such ioyes, (not imaginarilie, but certainlie & truelie,) that thereby all the pangues of death shall bee eased. And againe it breedeth great and vnspeakable terrours to the wicked, who shall bee sure that they shall, for the pleasure of sinne, receiue endlesse punishmentes, in eternall flames.

Nowe, in all the whole time of our life wee haue but onelie two necessarie cares: to wit, the one is, To liue well: and the other is, To die well. And the first is moste expedient: for, *Mors mala putanda non est quam bona vita præcesserat.* The last indeede endeth the worke, and crowneth it: so that if they doe agree in fayth, feare, and loue, then their departure shall bee sweete. Neuertheless there will bee some doloures betwirt them at their departure, as there vseth to bee at the departure and separation of well-louing friendes, or a man from his louing Wife, going in warre, or in merchandize: but the hope of returning

Care that they may liue well in their vnion.

ning will so mitigate their grieses, that it can no wayes bee so great as though they were sundering for euer. And yet their hope is vncertaine, because it hath no promise. Nowe when the soule departeth, indeede it hath some griefe to goe from its olde Loue: and yet its hope is sure of the returne, grounded vpon Gods promise, who cannot lie. Therefore, the assured hope of returning, deuoureth the feare, and gladdeth the heart, with such a chearfulnesse, that she leaueth the bodie with this good-night:

The soules goodnight.

O My beloued Sister! I haue euer beene with thee, both in weale & woe: I was placed in thee euen when thou wast first formed: I was with thee when thou wast an Infant and ignorant, and also impotent. I neuer forsooke thee, but was contented to take parte of all thy miseries. But sinne that reigned in vs both, deformed GODS Image in vs, that wee were vnder daunger of condemnation. Therefore GOD exercised vs with his Roddes, and humbled vs by his corrections: so that wee haue

haue borne the chastisementes of our owne foolishnesse: till GOD at last (Blessed bee his holie NAME.) had mercie on vs both, and inlightened mee by his grace, and thou followedst my desires, so that wee both retired vs from the seruice of the Deuill, and that broad way, and by the spirite of GODS direction stepped into the way of the Kingdome of Heauen. And I haue still beene with thee, in weale and woe: and haue found thee ready to stretch foorth thine hande, to bowe downe thy knee, and to lift vp thy selfe to God: for albeit thou hast beene sometimes sluggish, that was my default. MOSES handes fell, because his heart fayled. PETERS feete did sinke, because his fayth wauered. Alwayes, we both craue GODS mercie, euen for CHRISTES sake. And now seeing the houre is come, that GOD will glorifie vs, that wee also may glorifie him, I thanke him moste heartilie, that euer thou wast in my companie: for GOD hath honoured thee to bee a Temple to his Spirit: and I dwell also in that Temple, as a poore seruaunt vnto his Spirite:

And nowe I take my leaue of thee, my well-beloued yoke-fellowe: assuring my selfe, and thee both, that I shall returne vnto thee againe, according to the word which GOD hath sayde: and wee shall rise, and be vnited together againe: and wee, and none other for vs, shall see the LORD in the flesh: that as we haue suffered together, so we shall also reigne together.

And then the bodie shall replie this aunswere to the soule:

The bodies answere.

O My best beloued yoke-fellowe! I may accompt my selfe tenfolde more happie than thou, that euer I was joyned by GOD with thee; who being but a dead masse of clay, am nowe honoured thus farre to become a member of CHRIST: thou leddest mee, and didst teach mee: but the prayse bee to him who had mercie on vs both. Depart, my soule, to thy rest: and lie vnder the Altar of GOD, till the day dawne, and the shaddowes of this worlde passe away: and I shall rest in hope, for the LORD

LORD will not let mee lie euer in the Graue, but will recollect my bones, and bring thee vnto mee againe, that wee may enjoye together the glorie which GOD hath prepared for vs in his Heauenlie Kingdome.

The Worde of recommending presupponeth a restitution: for hee rendereth his spirite into the handes of his Father, as a pledge, of purpose to receiue it againe at his handes. *There will be a returning.*

This is the comfort of the faythfull, which maketh them willinglie to render their spirites heartilie vnto God, because hee will rayse their bodies againe at the last day. And this comforted the Widow for her seauen children, which were tormented by Antiochus, when as shee sayde, I shall receiue you againe at the resurrection. This is prefigurated in the bones of Ezechiel. This comforted Iob in all his pangues. And therefore, let this also comfort vs in our death, that albeit wee depart and separate for a season, yet we shall meet againe in ioy.

THE APPLICATION OF THESE SEVEN *WORDES.*

NOW wee haue heard the Seauen Wordes expounded, which our Sauiour Christ Iesus spake vpõ the Crosse: let vs nowe learne to apply them vnto our selues.

1. When first, as our Lord prayed vnto his Father at his departure; so let vs be most instant when wee are not able to loose our tongues to men, to speake most fervently to God. And as first he cra-

craued mercy for his enemies, let vs assure our selues that much more now hee will purchase pardon for vs, who are his friends: and let vs bee disposed, by his example, to forgiue all persons.

Next, as hee prouided to the Thiefe Paradise, let vs assure our selues he wil not debar vs thereof, who haue serued him all our dayes. 2.

Thirdlie, as hee prouided for his Mother, so be perswaded hee will not leaue vs comfortlesse, but being in glory, will care for those that seeke him. If wee doe the will of his Father, wee are his Mother, Brethren, and Sisters. 3.

Fourthly, as he endured thirst, let vs bee contented patiently to beare all externall losses, assuring our selues, that God will refound them, and supplie vs, that wee may haue in euerie case contentment. 4.

Fiftlie, as hee endured spirituall tortures, so no doubt he, who by faith ouercame feare, wil make vs more than conquerours ouer our spirituall enemies. 5.

Sixthly, as he finished our saluation, so, good Lord, let vs finishe the worke of sinne, 6.

sinne, and cease to doe euill; that wee may finish our course with gladnesse.

7. And last, as he rendered his soule into the handes of his Father; so let vs giue ouer our soules into the hands of our God, who is our faithfull Creator, & who will restore it vnto vs againe at the last day, with aduantadge.

SOLI DEO GLORIA.

FINIS.

5 AP 80
MUSEUM

Faults eſcaped in printing, which the diſcreet Reader will eaſily pardon: and, if neede bee, amende with his Penne.

For *Marcoll*, reade *Marcell*. Word 1. leafe 3. pag. 2.
Hereſie, reade *hypocriſie*. Word 1. leafe 5. pag. 2.
Vero, reade *vera*, Word 2. leafe 2. pag. 1.
It, reade *is*, Word 2. leafe 6. pag. 2.
Memeria, reade *memoria*, Word 2. leafe 16. pag. 2.
Was, reade *were*, Word 2. leafe 21. pag. 1.
Fumus, reade *fœnus*, Word 3. leafe 3. pag. 1.
In a Councell of Rome, of Fabius Gorgias, reade *of a Conſul of Rome Fab. Gorgias*, Word 3. leafe 5. pag. 2.
Of the Counſell, reade *a Conſul*, ibidem.
Waramus, reade *Vvaramus*, Word 3. leafe 10. pag. 1.
Eſd. reade *Eſa.* Word 4. leafe 2. pag. 1.
Reſounded, reade *diffunded*, Word 6. leafe 5. pag. 1.
παρασησομαι, reade παραθησομαι, Word 7. leafe 4. pag. 2.

BRITISH
5 AP 80
MUSEUM